PART CCXXII. (VOL. XVIII.) JUNE, 1889.

THE INDIAN ANTIQUARY,

A JOURNAL OF ORIENTAL RESEARCH

IN

ARCHÆOLOGY, EPIGRAPHY, ETHNOLOGY, GEOGRAPHY, HISTORY, FOLKLORE, LANGUAGES, LITERATURE, NUMISMATICS, PHILOSOPHY, RELIGION, &c. &c.

Edited by

JOHN FAITHFULL FLEET, C.I.E.,
BOMBAY CIVIL SERVICE,

RICHARD CARNAC TEMPLE,
CAPTAIN, BENGAL STAFF CORPS,

AND

WILLIAM CROOKE,
BENGAL CIVIL SERVICE.

WEST BENGAL SECRETARIAT LIBRARY

CONTENTS.

PAGE

1. SANSKRIT AND OLD-KANARESE INSCRIPTIONS, Nos. 178, 179, and 180, by J. F. FLEET, Bo.C.S., M.R.A.S., C.I.E. 161
2. SOME FURTHER CONTRIBUTIONS TO THE ANCIENT GEOGRAPHY OF GUZERAT, by G. BUHLER, PH.D., LL.D., C.I.E. 176
3. SIRPUR STONE INSCRIPTION OF SIVA-GUPTA, by Professor F. KIELHORN, C.I.E. ... 179
4. WEBER'S SACRED LITERATURE OF THE JAINS, Translated by Dr. H. W. SMYTH..... 181

BOOK NOTICE:—

5. REPORT ON THE SEARCH FOR SANSKRIT MSS. IN THE BOMBAY PRESIDENCY DURING THE YEAR 1883-84, by R. G. BHANDARKAR, M.A., PH.D.... 184

Plates:—

Benares Copper-plate of Jayachchandra..... to face p. 130

BOMBAY:

PRINTED AND PUBLISHED AT THE EDUCATION SOCIETY'S PRESS, BYCULLA.

LONDON: TRÜBNER & Co. PARIS: E. LEROUX. BERLIN: A. ASHER & Co. NEW YORK: WESTERMANN & Co.

BOMBAY: EDUCATION SOCIETY'S PRESS.

1889.

[*All Rights Reserved.*]

Subscription in advance, Rs. 20, or, including Postage, 36s., via Brindisi.

Subscribers are in arrears for Vols. I. to XIII. to the total amount of **Rs. 401.** It is specially requested that these outstandings may be cleared off without further delay.

N.B.—Subscriptions for the year 1886 (Vol. XV.) are overdue to the amount of **Rs. 240,** for **1887 Rs. 116, and for 1888 Rs. 216.**

Subscribers in Europe are requested to pay their Subscriptions for 1888 to the Joint Proprietors' account, Chartered Mercantile Bank, 65, Old Broad St., London, E.C., giving notice of their having done so, and of **Address,** by card addressed to the Manager, Education Society's Press, Bombay. This arrangement will secure such Subscribers their copies being posted direct.

Contributors of Articles to this Journal will greatly oblige the Editors if they will leave **the upper half of the first sheet of manuscript blank,** for the convenience of the Editors in entering instructions to the Press regarding titling, style of printing, submission of proofs, &c. &c. Such instructions, when sent separately, are liable to result in confusion and delay.

Papers and correspondence for the Journal from contributors should be addressed to the EDITORS, care of the Education Society's Press, Bombay.

We acknowledge, with thanks, the following subscriptions to the *Indian Antiquary:*—

Principal Govt. College, Lahore ...12 mts. to Dec. 1889
The Oriental College Library, Lahore ..... 12 mts. to Dec. 1889
M. Seshagiri Sastri, Esq., Madras. 12 mts. to Dec. 1889
Secy. Native General Library, Bombay ..... 12 mts. to Dec. 1889
Ratiram Durgaram, Esq. ..... 12 mts. to Dec. 1889
Secy. to Govt. Fort St. George, Madras (12 *copies*) ..... 12 mts. to Dec. 1889
Secy. Literary Institute, Peshawar 12 mts. to Dec. 1889
Rev. E. Schaeffer, Tranquebar ... 24 mts. to Dec. 1889
[illegible] Foulkes, Salem ..... 12 mts. to Dec. 1889
[illegible] Esq., B.C.S., [illegible] ..... 12 mts. to Dec. 1889
[illegible] of Arts [illegible] 24 mts. to Dec. 1889
[illegible] Dec. 1889

PAPERS ON HAND:—

Chandella Inscription, by Professor F. Kielhorn, C.I.E.

The Coins of the Modern Native Chiefs of the Panjab, by Captain R. C. Temple, B.S.C., M.R.A.S.

Remittances, correspondence relative to Subscriptions, and notices of change of address to be sent to—

The Superintendent,
Education Society's Press,
Bombay.

Notes and Queries will always be gladly received and inserted in the *Indian Antiquary.*

REQUEST.—Dr. F. Knauer, Professor in the University of Kief, who is preparing an edition of the **Manava-Srauta-Sûtra** and the **Manava-Grihya-Sûtra,** asks the owners of Manuscripts (text and commentaries) to kindly lend him the same for use. The India Office Library will forward the MSS., which will be safely and promptly returned.

WANTED a clean copy of the TEXT of the **Siddhânta-Siromani** of Bhâskarâchârya, edited by Pandit Bapu Deva Shastri.—Please reply, stating the condition of the book and the price asked, to J. F. FLEET, Esq.; to the address of the Education Society's Press, Byculla, Bombay.

Published Monthly, Price 8 annas.

THE INDIAN TRAVELLER'S GUIDE, containing the Special Time and Fare Tables of all the Indian Railway Companies, Steam B[illegible] and Dâk Companies, Bullock Trains and Tra[illegible] Companies; the Routes between the prin[illegible] towns of Northern, Central, and Western India, [illegible]

WITH A COLOURED MAP OF INDIA.

BOMBAY:

Printed and Published at the "Bombay Gazette" Steam Press.

Agents: *Bombay,* Watson & Co., Thacker & Co.; *Poona,* Treacher & Co., B. Phillips; *Deolali,* Cursetjee Dossabhoy; *Calcutta,* Wyman & Co.; *Madras,* Higginbotham & Co.; *Allahabad,* Kellner & Co. (Railway Station); *London,* G. Street, 30, Cornhill; C[illegible] and Gotch, St. Bride Street.

[illegible]ARCH FOR SANSKRIT MSS. IN [illegible]SIDENCY DURING THE YEAR [illegible] R. G. BHANDARKAR, M.A., PH.D.... 184

[illegible] of Jayachchandra ..... to face p. 130

BOMBAY:

PRINTED AND PUBLISHED AT THE EDUCATION SOCIETY'S PRESS, BYCULLA.

[illegible]ON: TRÜBNER & Co. PARIS: E. LEROUX. BERLIN: A. ASHER & Co. NEW YORK: WESTERMANN & Co.

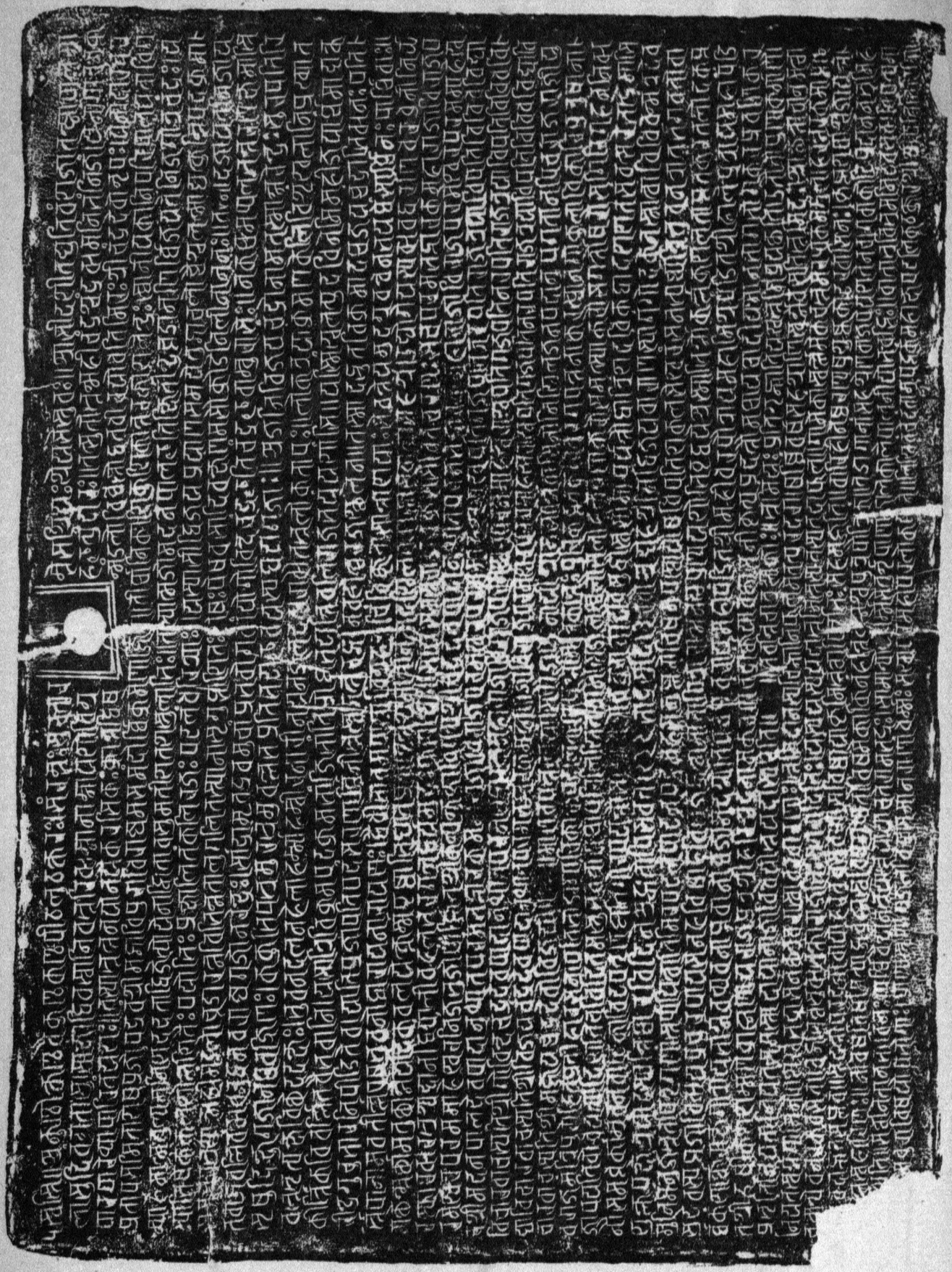
BOMBAY: EDUCATION SOCIETY'S PRESS.

1889.

[*All Rights Reserved.*]

Subscription in advance, Rs. 20, or, including Postage, 36s., via Brindisi.

Benares College Plate of Jayachchandra.—The Year 1232.



J. F. FLEET, BO. C.S. SCALE · 41 W. GRIGGS, PHOTO-LITH.

SANSKRIT AND OLD-KANARESE INSCRIPTIONS.

BY J. F. FLEET, Bo.C.S., M.R.A.S., C.I.E.

No. 178. — VIZAGAPATAM COPPER-PLATE GRANT OF ANANTAVARMA-CHODAGANGADEVA. SAKA-SAMVAT 1003.

I EDIT this and the following two inscriptions, all three of them being now published in full for the first time, from the original plates, which I obtained for examination, in 1883, from the Government Central Museum at Madras, through the kindness of Dr. Bird. This inscription has been noticed by Mr. Sewell, in the *Archæol. Surv. South. Ind.* Vol. II. p. 31, No. 212, where the plates are mentioned as having been obtained from the Collector of Vizagapatam, in the Madras Presidency.

The plates are five in number, each measuring about $7\frac{1}{2}''$ by $3\frac{1}{2}''$ at the ends and a little less in the middle; the first plate is inscribed on one side only; the last plate is blank on both sides, and was intended as a guard to the outer side of the fourth plate. The edges of the plates are fashioned slightly thicker than the inscribed surfaces, so as to serve as rims to protect the writing; and, except for five *aksharas* in lines 9, 10, 17, the inscription is well preserved and quite legible throughout. — The ring on which the plates are strung, is about $\frac{7}{16}''$ thick and $4''$ in diameter; it had not been cut when the grant left my hands again. The ends of it are secured in the lower part, shaped like and probably intended to represent an expanded water-lily, of a flat circular disc, about $2\frac{1}{8}''$ in diameter, which takes the place of the ordinary seal. On the upper side of this disc, there is fixed an image of the bull Nandi, couchant, as if on the top of a pillar; and on each side of the Nandi, cut in the surface of the disc, there is what seems to be either an elephant-goad, or a *chauri* with a long handle; and also a *śaṅkha*-shell, on the proper right side. Possibly there were originally also other emblems, as in the case of No. 179 below, now not recognisable. — The total weight of the five plates, with the ring, disc, and image, is about 4 lbs. $2\frac{1}{2}$ oz. — The characters are a variety of what Dr. Burnell has named the South-Indian Nâgarî alphabet; and they belong to the same stock with the characters used in the grants of Dêvêndravarman and Satyavarman, though with differences in several essential points. The engraving is good and fairly deep; and the letters show through on the outer sides of the first and fourth plates. The interiors of the letters shew marks throughout of the working of the engraver's tool. — The language is Sanskṛit. And the whole record is in prose, except for three verses in lines 26 to 33. — In respect of orthography, the only points that call for notice are (1) the doubling of *chh*, by *ch* in the usual way, after the *anusvâra*, in *lâṁchchhana*, line 8; (2) the repetition of *bh*, instead of its doubling by *b*, after *r*, in *chûḍâmaṇêr=bhbhagavatô*, line 6; and (3) the use of *v* for *b* throughout, *e.g.* in *śavda*, line 8; *avdakân*, line 14; *âṁvarân*, line 28; and *âṁvuja*, line 32.

This inscription, which contains a good deal of genealogical information, is a record of king Anantavarman, otherwise called Chôḍagaṅgadêva, of the later Gaṅga dynasty of Kaliṅga; and the charter recorded in it, is issued from the city of Kaliṅganagara. It is a Saiva inscription; the object of it being to record the grant of the village of Châkivâḍa, in the Samvâ vishaya, to the god Siva under the name of Râjarâjêśvara, whose temple was at the village of Reṅgujêḍ, — *i.e.* to a *liṅga*-form of that god established at the village in question by Râjarâja, the father of Anantavarman, and named after him.

Lines 30 to 33 give the date of the accession of Anantavarma-Chôḍagaṅgadêva. The details are: — Saka-Saṁvat 999, expressed in numerical words, and not specified either as current or as expired; while the sun was standing in the sign Kumbha, *i.e.* in the solar month Phâlguna; in the bright fortnight; on Ravijadina or Saturday, joined with the third *tithi*; under the Rêvatî nakshatra; and during the Nṛiyugma lagna, *i.e.* during the rising of the

sign Mithuna.[1] Here the given year has to be applied as an expired year. Thus, with Prof. K. L. Chhatre's Tables, I find that —

In Saka-Saṁvat 999 current, the Kumbha-Saṁkrânti occurred on Sunday, 22nd January, A.D. 1077, at about 32 *ghaṭis*, 21 *palas*, after mean sunrise, for Kaliṅgapatam,[2] and on this day there ended the *amânta* Mâgha kṛishṇa 10, at about 28 *gh.* 48 *p.*; and the Mîna-Saṁkrânti occurred on Tuesday, 21st February, at about 21 *gh.* 4 *p.*, and on this day there ended the *amânta* Phâlguna kṛishṇa 11, at about 54 *gh.* 57 *p.* The third *tithi* of the bright fortnight in this period, while the sun was standing in Kumbha, was the lunar Phâlguna śukla 3, which ended, not on a Saturday, but on Sunday, 29th January, A.D. 1077, at about 48 *gh.* 43 *p.*

But **in Saka-Saṁvat 1000 current (999 expired)**, the Kumbha-Saṁkrânti occurred on Monday, 22nd January, A.D. 1078, at about 47 *gh.* 52 *p.*, and on this day there ended the *tithi* Mâgha śukla 6, at about 11 *gh.* 39 *p.*; and the Mîna-Saṁkranti occurred on Wednesday, 21st February, at about 36 *gh.* 35 *p.*, and on this day there ended the *tithi* Phâlguna śukla 7, at about 31 *gh.* 41 *p.* The third *tithi* of the bright fortnight in this period, **while the sun was standing in Kumbha**, was again the lunar **Phâlguna śukla 3, which ended, as required, on Saturday, 17th February, A.D. 1078**, at about 54 *gh.* 36 *p.* Calculating by the *Sûrya-Siddhânta* and for apparent sunrise, Mr. Sh. B. Dikshit finds, that, on this day, the *tithi* ended at 54 *gh.* 12 *p.*; **there was the Rêvatî nakshatra**, ending, according to the equal-space system, at 44 *gh.* 25 *p.*; **and there was the Nṛiyugma lagna**, lasting from 13 *gh.* 23 *p.* to 18 *gh.* 41 *p.*

Lines 40 f. give **the actual date of the grant itself.** And here the details are: — Saka-Saṁvat 1003, again expressed in numerical words, and not specified either as current or as expired; the month of Mêsha, *i.e.* the solar month Vaiśâkha; the eighth *tithi* of the dark fortnight; on Âdityavâra or **Sunday.** As with the preceding date, applying the given year as an expired year, **in Saka-Saṁvat 1004 current (1003 expired)** the Mêsha-Saṁkrânti occurred on Tuesday, 23rd March, A.D. 1081, at about 44 *ghaṭis*; the Vṛishabha-Saṁkrânti occurred on Friday, 23rd April, at about 40 *gh.* 29 *p.*; and the eighth *tithi* of the dark fortnight in this period was the lunar **amânta Chaitra kṛishṇa 8, which ended, as required, on Sunday, 4th April, A.D. 1081**, at about 35 *gh.* 19 *p.*

This inscription, and No. 180 below, which mentions the month of Vṛiśchika, *i.e.* the solar month Mârgaśîrsha, are of **special interest on account of their quoting the solar months**, in accordance with what is still the usage in at any rate the Tamil calendars in the Madras Presidency.[3] With the verse which gives the date of the accession of the Chôḷa king Râjarâja II.,[4] and which, by the expression "the sun being in Siṁha," indicates the solar month Bhâdrapada, these are the only published epigraphical instances that I can quote for the use of the solar without any reference to the lunar month.[5]

TEXT.[6]

First Plate.

1 Ôm Svasti Srîmatâ[7][m=a*]khila-bhuvana-vinuta-naya-vinaya-dayâ-dâna-dâkshi-
2 ṇya - satya - śaucha - śauryya - dhairyy - âdi - guṇa - ratna - pavitrakâṇâm=Â-
3 trêya-gôṭrâṇâṁ vimala-vichâr-âchâra-puṇya-salila-prakshâ-

[1] For the term *lagna*, see the *Sûrya-Siddhânta*, iii. 48, 49, and the notes in the Rev. E. Burgess' translation. The unqualified *lagna* seems always to denote, as it has here been taken, the *kshitija-lagna* or 'the occurrence of a point of the ecliptic on the horizon.' There is another kind of *lagna*, *viz.* the *madhya-lagna*, which denotes 'the point of the ecliptic on the meridian.'

[2] The times here are for Kaliṅgapatam, all through.

[3] See, for instance, the *Sûrtya-Pañchâṅgam* and the *Vâkya-Pañchâṅgam*, quoted *ante*, Vol. XVII. p. 208 and note 12, which use the solar year.

[4] *ante*, Vol. XIV. p. 53, lines 65-67.

[5] In the verse which gives the date of the accession of the Eastern Chalukya king Amma II. (*ante*, Vol. VII. p. 16, lines 31-34), the solar month Pausha is indicated by the words "the sun being in Dhanus;" but the principal item is the mention of the lunar month Mârgaśîrsha.

[6] From the original plates.

[7] This *tâ* was at first omitted and then inserted below the line. This omission accounts for the omission of the following *ma*.

4 lita-Kalikâla-kalmasha-mashîṇâṁ mahâ-**Mahêndr-âchala-**
5 śikhara-pratishṭhitasya sachar-âchara-gurôḥ sakala-bhuva-
6 na-nirmmâṇ-aika-sûtradhârasya śaśâṅka-chûḍâmaṇêr=bhbha(bbha)gavatô
7 [Gô*]karṇṇasvâminaḥ prasâdât=samâ[sâ*]dit-aikaśaṅkha-bhêrî-pañcha-

Second Plate; First Side.

8 mahâśavda(bda)-dhavalachchhatra-hêmachâmara-varavṛishabhalâṁchchhana-sa-
9 muj[j*]vala-samasta-sâmrâjya-mahimnâm=anêka - samara - [sa]ṅghaṭṭa - samu-
10 [palavdha(bdha)] - vijayalakshmî - samâliṅgit - ôt[t*]uṅga - bhujâda-
11 ṇḍa-maṇḍitânâṁ **Trikaliṅga**-mahivujaṁ[8] **Gaṅgâ-**
12 **nâm=â(a)nvayam**=alâ(la)ṅkarishṇôr=Vvishṇôr=î(i)va vikrâ(kra)m-[â*]krâ-
13 ntâ(nta)-dhâ(dha)râmaṇḍalasya **Guṇamahârṇṇava**-mahârâjasya putra[ḥ*]

Second Plate; Second Side.

14 śrî-**Vajrahâ(ha)stadêvas**=chatuś-chatvâri[ṁ*]śatam=avda(bda)kân kshiti-
15 m=arakshît ॥ Tat-tanayô **Guṇḍama**[9]-râjâ(jô) varsha-trayam=apâ-
16 layat ॥ Tad=anu tad-anujaḥ **Kâmârṇṇavadêvaḥ**
17 [pa]ñcha-triṁśaṁd[10]-varshâṇi ॥ Tasy=ânujô **Vinayâ-**
18 **dityaḥ** samâs=tisraḥ ॥ Tataḥ **Kâmârṇṇava**-tanayô **Vajraha-**
19 **staḥ** yô mada-galita-gaṇâ(lâ)n gajâna(n) sahasram=artthibhya-

Third Plate; First Side.

20 ḥ samadâta(t) sa pañcha-tri[ṁ*]śatam=avda(bda)kân ॥ Tatas=tad-agrasu(sû)-
21 nuḥ **Kâmârṇṇavadêvô**=rddha-samâ[ṁ*] [॥*] Taha(ta)s=tad-anujô **Guṇḍa**-mahîpati-[11]
22 s=trîṇi varshâṇi ॥ Tad=anu tasya dvaimâturô **Madhu**[12]-**Kâmârṇṇava** ê-
23 k-ôna-viṁśati-varshâṇi ॥ Tataḥ **Kâmârṇṇavâd=Vaidumv**[13]-**ânvaya-**
24 samudbhavâyâṁ **Vinayamahâdêvyâṁ** jâtaḥ śrî-**Vajrahastadêvô** yô
25 divaḥ patantam=atibhîshaṇam=aśaniṁ śastry=âbhijaghâna sa trayas-tri-
26 ṁśatam=avda(bda)kân=avanim=apâlayat ॥ Tatas[14]=tu tasy=âtmabhavô=ri-

Third Plate; Second Side.

27 marddanas=sa **Râjarâja**-kshitipaḥ kshitiṁ samaḥ arakshad=ashṭau Varuṇ-â-
28 lay-âṁva(ba)rân=nidhir=gguṇânê'n=Nidhê(dhi)pâla-sannibhaḥ ॥ Tatô[15] **Râjêndrachô-**
29 **lasya** tanayâ **Râjasundarî** râjñas=tasy=âgra-mahishî satî sutam=aśû(sû)yata ॥
30 **Śâk**[16]-**âvdê(bdê) Nanda-randhra-grahagaṇa-gaṇitê Kumbha-saṁsthê dinêsê śuklê**

---

[8] Read *mahîbhujâṁ*.—In the last syllable, first a *visarga* was engraved, and then it was corrected into the *anusvâra* by partial erasure of the lower circle.

[9] In Mr. Sewell's published notice, this name is given as Guṇṇama; but the second syllable is distinctly *ṇḍa*.

[10] Read *triṁśad*.

[11] In the place where this person is mentioned in No. 179, line 74-75, the text has *guṇḍama-râja*; which gives him exactly the same name, Guṇḍama, with his grandfather. In No. 180, line 14, however the reading is the same as here. And though in both places we might assume the proper reading to be *guṇḍama-mahîpati*, on the understanding that the second *ma* was omitted in accordance with a frequent tendency of Hindu scribes, yet it is equally possible that Guṇḍa is a justifiable shorter form of Guṇḍama. I therefore take the text as it stands, without making any emendation.

[12] In Mr. Sewell's published notice, this part of the name is given as Machu; but, both here and in No. 179, line 75, the second syllable is distinctly *dhu*. Also, in his notice of No. 179, Mr. Sewell gave the prefix as Muchu; but the first syllable, in both places, is distinctly *ma*.

[13] Here, in the second syllable, we distinctly have the dental *d*; but in No. 180, line 15, the lingual *ḍ* is used.

[14] Metre, Vaṁśastha.

[15] Metre, Ślôka (Anushṭubh).

[16] Metre, Sragdharâ.

31 pakshê tri(ṭri)tîyâ-yuji Ravija-dinê Rêvatî-bhê Nṛiyugmê lagmê(nê) Ga-
32 ṅg-ânvavây-âṁvu(bu)ja-vana-dinakṛid=viśva-viśvaṁbharâyâś=chakraṁ saṁrakshi-
33 tuṁ sad-guṇa-nidhir=adhipaś=Chôḍagaṅgô=bhishiktaḥ || Kaliṅga-nagarât=pa-
34 ramamâhêśvara - paramabhaṭṭâraka - mahârâjâdhirâja - Tṛi(tri)kaliṅg - â-

Fourth Plate; First Side.

35 dhipatiḥ śrîmad-Anantavarmmâ Chôda(ḍa)gaṅgadêvaḥ kuśali samast-âmâtya-
36 pramukha-janapadân=samâhûya samâjñâpayati [1*] Viditam=astu bhavatâṁ ||(1)
37 Saṁvâ-vishayê Châkivâḍ-âkhyô grâmaś=chatus-sîm-âvachchhinna-
38 s=sa-jala-sthalas=sarvva - pîdâ - vivarjjitam = â - chandr - ârkka - kshiti - sama-
39 kâlaṁ yâvan=mâtâpitrôr=âtmanaś=cha puṇya-yaśô-bhivṛiddha-
40 yê ||[17] Haranayana-viyad-gagana-chandra-gaṇitê Śak-âvdê(bdê) Mêsha-mâ-
41 sa-kṛishṇ-âshṭamyâm=Âditya-vâre Reṁgujeḍ-âkhya-grâma-nivâ-

Fourth Plate; Second Side.

42 sinê Râjarâjêśvarâya va(ba)li-pûjâ-nivêdy-ôtsava-karaṇâ-
43 ya ch=âsmâbhir=datta iti ||

ABSTRACT OF CONTENTS.

Of the *Mahârâja* Guṇamahârṇava (II.) (line 13), who adorned the family of the Gaṅgas (line 11), — who are of the Âtrêya gôtra (l. 3.); who through the favour of the divine Gôkarṇasvâmin (Śiva), (l. 7) established on the summit of the great mountain Mahêndra (l. 4), who is the father of all things animate and inanimate (l. 5), and the sole architect for the construction of the universe (l. 6), possess all the greatness of complete sovereignty resplendent with the single conch-shell, the kettle-drum, the *pañchamahâśabda*, the white umbrella, the golden *châmara*, and the excellent crest of a bull (*vṛishabha-lâñchhana*) (l. 9); and who are the kings of (the country of) Trikaliṅga (l. 11), — the son, the illustrious Vajrahastadêva (III.) (l. 14), protected the earth for forty years.

His son, king Guṇḍama (I.) (l. 15), governed it for three years. After that, his younger brother, Kâmârṇavadêva (IV.) (l. 16), for thirty-five years. And his younger brother, Vinayâditya (l. 17), for three years. Then Vajrahasta (IV.) (l. 18), the son of Kâmârṇava (IV.), reigned for thirty-five years; he presented to applicants a thousand elephants whose throats were trickling with rut. Then his eldest son, Kâmârṇavadêva (V.) (l. 21), reigned for half a year. Then his younger brother, king Guṇḍa (Guṇḍama II.)[18] (l. 21), for three years. And then his maternal half-brother, Madhu-Kâmârṇava (VI.) (l. 22), for nineteen years. Then to Kâmârṇava (VI.), from Vinayamahâdêvî (l. 24) who was born in the Vaidumva[19] family, there was born Vajrahastadêva (V.) (l. 24), who struck back, with his sword, a most terrible thunderbolt, as it fell; he reigned for thirty-three years. Then his son, king Râjarâja (l. 27), reigned for eight years. His chief queen (*agramahishî*) was Râjasundarî (l. 28), the daughter of Râjêndrachôla. And she bore him a son, king Chôḍagaṅga (l. 33), the sun of the collection of water-lilies which is the Gaṅga family (l. 32), who was anointed king in the Śaka year (l. 30) that is numbered by the Nandas (nine), the apertures of the body (nine), and the planets (nine), when the sun was standing with

[17] This mark of punctuation is unnecessary.

[18] See note 11 above.

[19] Or perhaps Vaiḍumva, with the lingual ḍ; see note 13 above.

Kumbha, in the bright fortnight, on Saturday, joined with the third lunar day, under the Rêvati nakshatra, and during the Nṛiyugma lagna.

From the city of Kaliṅganagara (l. 33), he, the most devout worshipper of the god Mahêśvara, the *Paramabhaṭṭâraka*, the *Mahârâjâdhirâja*, **the supreme lord of Trikaliṅga** (l. 34), the glorious **Anantavarman** (otherwise called) **Chôḍagaṅgadêva** (l. 35), being in good health, having called together all the people, headed by the *Amâtyas*, issues a command:—

"Be it known to you (l. 36) that, **in the Saka year (l. 40) that is numbered by the eyes of Hara (three), the sky (nought), the expanse of heaven (nought), and the moon (one), on the eighth tithi of the dark fortnight in the month of Mêsha, on Sunday (l. 41), the village of Châkivâḍa, in the Samvâ vishaya** (l. 37), has been given by us to (the god) Râjarâjêśvara (l. 42), residing (*in a temple*) **at the village of Reṅgujeḍ** (l. 41), (*for his use*) and for the purpose of performing the oblation of ghee, the worship, the perpetual oblation, and the festival (*of the god*).

No. 179.—VIZAGAPATAM COPPER-PLATE GRANT OF ANANTAVARMA-CHODAGANGADEVA. SAKA-SAMVAT 1040.

This inscription has been noticed by Mr. Sewell in the *Archæol. Surv. South. Ind.* Vol. II. p. 33, No. 19, where the plates are mentioned as having been obtained from the Collector of **Vizagapatam**.

The **plates**, of which the first and last are inscribed on one side only, are five in number, each measuring about $8\frac{5}{8}''$ by $4\frac{7}{8}''$ at the ends and a little less in the middle. The edges of the plates are fashioned thicker than the inscribed surfaces; and the inscription is well preserved and quite legible throughout. — The **ring** on which the plates are strung, is about $\frac{7}{1}''$ thick and $5''$ in diameter; it had not been cut when the grant left my hands again. The ends of it are secured in the lower part of a flat circular disc, about $2\frac{1}{4}''$ in diameter, similar to that of No. 178 above, which again takes the place of the ordinary **seal**. On the upper side of this disc again there is fixed an **image** of the bull Nandi, couchant; and, cut in the surface of the disc, there are, in front of him, the sun; in front of his left fore-leg, the moon; by the side of his right fore-leg, a *liṅga*, on an *abhishêka*-stand; below the *liṅga*, what seems to be a double umbrella; below the latter, a *saṅkha*-shell; behind the Nandi, a double drum; on the left side of him, what seems to be a single umbrella; and above it, between it and the moon, some emblem that I do not recognise. — The total **weight** of the five plates, with the ring, disc, and image, is about 8 lbs. 14 oz. — The **characters** in this instance are ordinary Old-Kanarese, of the regular type of the period and locality to which the record refers itself. The engraving is good, and fairly deep; but the plates are thick and substantial, and the letters do not show through on the reverse sides of them at all. The interiors of the letters shew marks throughout of the working of the engraver's tool. — The **language** is Sanskṛit. The inscription is entirely in verse as far as line 44; and after that, verses occur in lines 61, 77, 80, 81, and 84 to 103. — In respect of **orthography**, the points that call for notice are (1) the preferential use of the *anusvâra* instead of the proper nasal, *e.g.* in *kalaṁka-kâṁti*, line 1; though instances of the correct usage occur, and, among them, the rather unusual employment of the guttural nasal in *anvabhuṅta*, for *anvabhuṅkta*, line 14; (2) the doubling of *g* after the *anusvâra*, once, in *gaṁgga*, line 105; (3) the use of *v* for *b*, once, in *avdhau*, line 87, though in other places the *b* itself is used; (4) the use of *b* for *bh* in *chaturbbis*, line 4, and, again when preceded by *r*, in five similar instances in lines 12, 56, 84, 91, and 96, and probably in line 34; and (5) the use of *sâṁbrâjya* for *sâṁrâjya*, line 46.

This **inscription** which contains still more genealogical and historical information, is another record of **king Anantavarman, otherwise called Chôḍagaṅgadêva, of the later Gaṅga dynasty of Kaliṅga**; in this instance, the city from which the charter was issued, is not mentioned. It is non-sectarian; the object of it being only to record the grant of **the village of Tâmarakhaṇḍi, in the Samvâ vishaya**, to a person named Mâdhava.

In lines 93 to 96, we have the same verse that occurs in No. 178, giving **the date of the accession of Anantavarma-Chôḍagaṅgadêva.** And line 114 gives **the actual date of the grant itself,** which is simply mentioned, without further details for calculation, as a meritorious day in Saka-Saṁvat 1040, expressed in numerical words and not distinctly specified either as current or as expired, but equivalent, as an expired year,[1] to A.D. 1118-1119.

TEXT.[2]

First Plate.

1 Ôm [॥*] Lakshmî[3]-nishêvyam=uḍurâja-kalaṁka-kâṁti bâhâ-chatushṭaya-chaṇaṁ vapu-
2 r=âdadhânaḥ prâdur-bbabhûva bhuvana-tritayaṁ vidhitsur=vviśva-prasûti-jara-
3 ṭô(thô) bhagavân=**Anaṁtaḥ** ॥ Tan[4]-nâbhi(bhî)-nalinâd=babhûva bhuvana-prâraṁbha-dîkshâ-ratô
4 **Brahmâ** vêda-paraṁparâ[ṁ*] paridadhad=vaktraiś=chaturbbi(rbbhi)s=tataḥ prâjâpatya-dhur-âdhirûḍa(ḍha)-
5 mahasâm=**Atrir**=mmunînâṁ prabhur=jjâtas=sarvvajani(nî)na-divya-tapasâ[ṁ*] vrâtô vapushmâ-
6 n=iva ॥ **Atrê**[ṁ*][5] putrôḥ[6] babhûva Tripurahara-jaṭâ-jûtâ(ṭa)-nêpatya(thya)-ratna-nêtra-vyâpâ-
7 ra-dêśa[ḥ*] Smara-charita-mahâ-nâdi(ṭi)kâ-sûtradhâraḥ dṛishṭâṁtô dâkshiṇâtyâ-mu-
8 kha-mukura-ruchâṁ sarvvarî-ji(jî)vit-êśas=trailôky-ânaṁda-kaṁdô gagana-tala-ma-
9 h-âṁbhôdhi-śaṁkhaś=**Sasâ**[ṁ*]**kaḥ** ।(॥) Tatô[7] jagat-tâpa-bhishajyita-tvishaś=śubha-grahô=
10 bhûd=vibudh-âgraṇîr=**Bbudhaḥ** **Purûravâs**=tat-tanayô yad-ullasad-bhujâ bhuji-
11 shyâṁ bubhujê vasuṁdharâṁ ।(॥) Tasm[â*]d[8]=**Âyus**=śubhaṁ yas=tribhuvana-viditô janma lêbhê
12 tadîyaḥ putrô=bhûj=jê(jai)tra-bâhur=**Nnahusha**-narapatir=bbû(bbhû)bhṛitâm=agra-gaṇyaḥ ya-
13 ḥ pṛithvyâm=êka-patnyâm=anubhava-vimukhô bhûri-jâta-prajâyâṁ svar-vvêśyâṁ kha-
14 ṇḍit-Êṁdrâṁ ›praṇaya-paravaśaḥ paurushêṇ=ânvabhuṁ[k*]ta ॥ Tatô[9] **Yayâtir**=vvijit-âri-
15 yût[10]ir=jjajñê tatas=**Turvvasur**=urvvar-êśaḥ sa pûrvva-gîrvvâṇa-gurôr=ggarimnâ(mṇâ) mâtâma-
16 hasy=ôrasi hi pravṛiddhaḥ ।(॥) Aputratvaṁ[11] prâptas=suchiram=atikhinnô nṛipa-vṛi-

Second Plate; First Side.

17 shas=sa **Gaṁgâm**=ârâdhyâṁ niyata-gatir=ârâdhya vara-dâṁ ajêyaṁ **Gâṁgêya-**
18 **ṁ** sutam=alabhat=ârabhya cha tadâ kramas=tad-vaṁśyânâṁ bhuvi jayati **Gaṁg-ânva-**
19 **ya** iti ।(॥) Asy[12]=âsît=tanayô **Virôchana**-vibhur=vvairi-grah-âstâchala[ḥ*] kshôṇi(ṇî)nâ-
20 tha-kî(ki)rîta-patra-makarî-lagn-â[ṁ*]ghri-rêṇ(?)-û(?)tkaraḥ Lakshmi(kshmi)-Vâgvanitâ-mahâkula-nadî-[sa]-
21 ṁvêdyam=udyôginaṁ **Saṁvêdyaṁ** samaji(jî)janat=sa nṛipatir=**Ggaṁg-ânvay**-ôttaṁsa-kaṁ ।(॥) **Sa-**
22 **ṁvêdy**=atô[13] maṇir=iv=[â*]jani nâma bhâsvân[14] bhûpâla-mauli-makuṭair=upalâlani(nî)ya-

---

[1] On the analogy of the results for the dates in No. 178.
[2] From the original plates.
[3] Metre, Vasantatilaka.
[4] Metre Śârdûlavikrîdita.
[5] Metre, Sragdharâ.
[6] Read *putrô*.
[7] Metre, Vaṁśastha.
[8] Metre, Sragdharâ.
[9] Metre, Upajâti of Indravajrâ and Upêndravajrâ.
[10] This vowel *û* was at first omitted, and then was inserted, rather indistinctly, over the lower part of the *ti*.
[11] Metre, Śikhariṇî.
[12] Metre, Śârdûlavikrîḍita.
[13] Metre, Vasantatilaka.
[14] The use and position of the word *nâma* might possibly be held to indicate that the name of Saṁvêdya's son is to be found in the word *bhâsvân*; in which case the first four syllables of this verse would be taken as one word, with an ablative sense, and the translation would be "from Saṁvêdya there was born Bhâsvat by name, (resplendent) like a jewel." But on the whole it would seem that the name Saṁvêdin is intended; and that this name, and that of Dattasêna, were purposely placed at the beginning and the end of the stanza.

23 ḥ trâs-âdi-dôsha-rahitas=sa babhûva putrî yat-saṁpadân=nidhir=ajâyata **Datta-**
24 **sênaḥ** ।(॥) Tasy[15]=ôrvvi(rvvî)śvara-mauli-maṇḍana-maṇêr=âsîd=asâdhâraṇâṁ bibhrâṇô nṛipa-
25 ti-śriyaṁ priya-sutas=**Sômô**=tiramy-âkṛitiḥ tasmâd=apy=udapâdi môdita-ja-
26 gach-chakrô = **ṁsudattas** = tatas = **Sô(sau)râṁgô** = bhavad = anya-râḍ-gaja-ghat-[â*]pâta-kṛi(kri)yâ-pâka-
27 laḥ ।(॥) Tasmâch[16]=**Chitrâṁbarô**=bhût=kshititala-valayê râja-śabd-aika-vâbhya(chya)s=sûnus=**Sâradhva-**
28 **jô**=sy=âbhavad=akhila-bhuvâm=âdhipatya-prasûti[ḥ*] **Dhammêba**[17] tat-tanûjô nṛipa-naya-
29 padavi(vî)-pâṁtha-mukhyô virêjê babhrâj=âpatyâ(tya)m=asya kshiti-jaya-paravân=êka-
30 dhanvâ **Parikshit** ।(॥) Sa[18] mahîpatis=sutam=apâ(vâ)pa mâninaṁ **Jayasênam**=anya-
31 nṛipa-darppa-śâtanaṁ abhavat=sutô=sya **Jayasêna**-saṁjñitaḥ prathayan diśâ-
32 sita-dukûlita[ṁ*] yaśaḥ ।(॥) **Jitavîryyam**[19]=asâv=ajîjanat=sa cha bhûpâ-

Second Plate; Second Side.

33 la-vṛishaṁ **Vṛishadhvajaṁ** saha-śaktim=alaṁghya-śâsanaṁ vijigîshuṁ ssa(su)-virôdhi-bhî-
34 shaṇaṁ ।(॥) Tasya[20] **Pragarbba(lbha)s**[21]=tanayô babhûva kshitîśa-mârgg-âcharaṇa-pragalbhaḥ ya[ḥ*] kha-
35 ḍga-dhârâ-jala-dhauta-vairi-nârî-kapôlasthala-patrabhaṁgaḥ ।(॥) Âsîd[22]=êva sit-âtapa-
36 tra-tilaka[ḥ*] kshôṇîbhṛid=asy=âtmajô vîraśrî-vanitâ-svayaṁvṛita-patir=ddêvas=sa **Kô-**
37 **lâhalaḥ** nirmmây=ôrjjita-**Gaṁgavâḍi**-vishayê **Kôlâhal**-âkhyaṁ **puraṁ** yaś=cha-
38 krê sura-sadma vi(vî)kshaṇa-rasa-pratyûham=akshṇâṁ Harêḥ ।(॥) Tat[23]-sutô dhṛita-śarâsana-ya-
39 shṭir=ggâm=arakshad=apavarjjita-chauryy[â*]ṁ śâsana-prathita-pâśa-vidê(dhê)yâm=êka
40 êva sa **Virôchana**-saṁjñaḥ [॥*] Gatê[24] tatra narêṁdrâṇâṁ **Kôlâhala-puri(rî)**-bhujâṁ
41 êk-âśîtyâṁ cha tad-vaṁśyô **Vîrasiṁhô**=bhavan=nṛipaḥ ।(॥) Tasya **Kâmârnna(rṇṇa)-vas**=sû-
42 nur=**Dânârnna(rṇṇa)va-Guṇârṇṇavau Mârasiṁha** iti khyâtâ(tô) **Vajrahast**-âkhya-paṁcha-
43 mâḥ ।(॥) Atha **Kâmârnna(rṇṇa)vô** dat[t*]vâ pitṛivyâya nijâm=mahîṁ prâyât=pṛithvi(thvî)ṁ bhuvaṁ jê-
44 tum=**Mâ(ma)hêṁdraṁ** bhrâtṛibhir=**ggiriṁ** ।(॥) Tatra cha sakala-sur-âsura-siddha-sâdhya-kirîṭa-kôṭi-
45 vighṛishṭa-masṛiṇa-charaṇapîtham=ârâdhya Gôkarṇṇasvâminam=asya prasâdât=samâ-
46 sâdita-vara-vṛishabhalâṁcha(chha)nas=samupalabdha - sakala - sâṁbrâ(râ)jya - chihnô(hnai)r=upa-
47 śôbhamânas=sa narêṁdrâ(drô) **Mahêṁdr-âchala**-śikharâd=avatîrya Yudhishṭhira iva
48 chaturbbhir = anujair = anugamyamânas = samara - ni(nî)rasika - **Balâdityan** = ni[r*]jitya

Third Plate; First Side.

49 **Kâmârṇṇavaḥ Kaliṁgân**=agrahît । tasya ch=âpahasita-Surêṁdra-puraṁ **Jaṁtâvura-**
50 **n**=nâma nagarî râjadhâny=âsît । asau **Dânârnna(rṇṇa)vam**=anujaṁ kaṁṭhikâ-baṁdhura-

[15] Metre, Śârdûlavikrîdita. [16] Metre, Sragdharâ. [17] Read probably *dharmm-âkhyaḥ*.
[18] Metre, Mañjubhâshiṇî. [19] Metre, Vaitâlîya. [20] Metre, Upajâti of Indravajrâ and Upêndravajrâ.

[21] A correction is necessary here. On the analogy of *chaturbbis* for *chaturbhis*, line 4, and some similar instances in this record, we might take the real name to be Pragarbha. But I do not find this word in dictionaries. And Pragalbha is indicated by the use of that word in the context.

[22] Metre, Śârdûlavikrîdita. [23] Metre, Svâgatâ.

[24] Metre, Ślôka (Anushṭubh); and in the next two verses.—Here, instead of *gatê*, we ought to have *gatâyâṁ*, in apposition with *êk-âśîtyâm* in the next line.

51 kaṁdhara[ṁ*] nidhâya **Guṇârṇṇavây=Âṁbavâḍi**-vishayaṁ **Mârasiṁhâya Sô(?sê)-**
52 **dâ**-maṇḍalaṁ **Vajrahastâya Kaṁṭaka**-varttani(nî)m=adât । êvaṁ cha kramêna shaṭ-tri-
53 ṁśad-varshân **Kaliṁgân**=apâlayat ।(॥) Tasya cha śrîmatâm=aśêsha-bhuvana-bhû-
54 pâla-mauli-mâl-âlaṁkâra-yaśasâṁ nija-râjya-saṁpad-apahasita-Mahêṁ-
55 drâṇâṁ **Mahêṁdr-âchal**-âmala-śikhara-pratishṭhitasya sakala-bhuvana-nirmmâṇ-aika-sû-
56 tradhârasya [sa*]char-âchara-gurôr=bba(bbha)gavatô Gôkarṇṇasvâminas=samârâdhana-la-
57 bdha-nikhila-manôrathânâm=**Âtrêya-gôtrâṇâṁ Gaṁgânâṁ kulam**=a-
58 laṁkarishṇôr=Vvishṇôr=iva vikram-âkrâṁta-sakala-mahîmaṇḍalasya **Kâmârṇṇa-**
59 **vasy**=ânujô **Dânârṇṇavas**=chatvâriṁśatam=abdakân râjyam=akârshît ।(॥) Tat-sû-
60 nur=**dvitîyaḥ Kâmârṇṇavaḥ** paṁchâśad-varshân=mahîmaṇḍalam=amaṇḍayat । tasya tiraskṛita-trivishṭa-
61 paṁ **Nagaran**=nâma puram=âsît ॥ Tasmin[25] sô=pi madhûka-vṛiksha-jananâd=Îśasya liṁg-âkṛitêḥ kṛitv=âkhyaṁ
62 Madhukêśa ity=arachayat=prâsâdam=abhraṁkashaṁ yad-[d*]vâr-ôrdhva-vichitra-patra-latikâś=chitrâṇi vâ paśya-
63 tâṁ saudhâny=aṁbaravarttinâṁ hṛidi bhavên=nûnaṁ vimân-âruchiḥ ।(॥) Tat-tanayô **Raṇârṇṇavaḥ** paṁcha va-
64 rshân mahîm=aharshayat ।(॥) Tat-sûnur=**dvitîyô Vajrahastaḥ** paṁchadaśa samâḥ kshamâm=arakshat [॥*]
65 Tasy=ânujas=tri(tṛi)tîya[ḥ*] **Kâmârṇṇavô**=rṇṇavamêkhalâm=êk-ôna-viṁśati-saṁvatsarân=samavarddha-

Third Plate; Second Side.

66 yat ।(॥) Tat-sutô **Guṇârṇṇavas**=sapta-viṁśatim=abdân=abdhiraśanâṁ vaśâm=anaishît ।(॥) Tad-âtmajaḥ **Ji-**
67 **tâṁkusaḥ** paṁchadaśa vatsarân mahîn=nissapatnâm=akârshît ।(॥) Tatas=tad-bhrâtus=sû(su)taḥ **Kali-**
68 **galâṁkusô** dvâdaśa vatsarân **Kaliṁgân**=alaṁchakâra ।(॥) Tatas=tasya pitṛi-bhrâtâ sapta varshân
69 **Guṇḍama**-râjô mahîmaṇḍala-maṇḍanô[26] babhûva [॥*] Tasy=ânujaś=**chaturtthaḥ Kâmârṇṇavaḥ** paṁcha-
70 viṁśati-varshân vasuṁdharâm=anubabhûva ।(॥) Tayô[ḥ*] kani(nî)yân=**Vinayâdityô**
71 varsha-trayaṁ dharitrîm=atrâyat(ta) ।(॥) Tatas=taj-[j*]yêshṭhasya **Kâmârṇṇavasya** sutaś=**cha-**
72 **turtthô Vajrahastaḥ** paṁcha-triṁśatam=abdakân । yad-datta-daṁti-sahasra-
73 dâna-vâriṇâ cha kuvalayaṁ paṁkilam=âsît ।(॥) Tatas=tat-sutaḥ
74 **paṁchamas[ḥ*] Kâmârṇṇavô**=rddha-samâṁ ।(॥) Tatas=tad-anujô **dvitîyô Guṇḍa-**
75 **ma**-râjas=[27]trîṇi varshâṇi ।(॥) Tasya dvaimâturô bhrâtâ **shashṭhô Madhu**[28]-**Kâmârṇṇa-**
76 **va** êk-ôna-viṁśati-varshâṇi ।(॥) Tatas=tadîya-naṁdanô **Vajrahastas**=triṁśa-
77 tam=abdakân । Tad-varṇṇanê । Vyâptê[29] **Gaṁga-kul**-ôttamasya yaśasâ dik-chakravâlê
78 śaśi-pradyôt-âmalinêna yasya bhuvana-prahlâda-saṁpâdinâ siṁdûrair=ati-
79 sâṁdra-paṁka-paṭalaih kuṁbhasthalî-paṭṭakêshv=âliṁpaṁti punaḥ-punaś=cha hari-
80 tâm=âdhôraṇâ vâraṇân ।(॥) Anurâgêṇa[30] guṇinô yasya na(va)kshô-mukh-â-
81 bjayôḥ âsînê Śrî-Sarasvatyâv=anukûlê virâjataḥ ।(॥) Na[31] n[â*]mataḥ kê-

[25] Metre, Śârdûlavikrîlita.

[26] These eight syllables are engraved over some cancelled letters. The reading is a little doubtful, but seems to be as I give it.

[27] See page 163 above, note 11.

[28] See page 163 above, note 12

[29] Metre, Śârdûlavikrîḍita.

[30] Metre, Śloka (Anushṭubh.)

[31] Upajâti of Indravajrâ and Upêndravajrâ.

Fourth Plate; First Side.

82 valam=artthatô=pi sa[32] **Vajrahastas=Trikaliṁga**-nâthaḥ yô Vajri-hastâd=apathaḥ(ṁ) pṛithi-
83 vyâṁ vajraṁ patad=vârayituṁ samarttha[ḥ*] ।(॥) Tat-sutô **Râjarâjajô**[33]=shṭa-va-
84 tsarân । Tad-varṇṇanê । Sa[34] **Râjarâjaḥ** prathamaṁ jaya-śriyaḥ patir=bbabhu(bhû)-
85 va **Dramil**-âhav-ôtsavê virâjamânâm=atha **Râjasû(su)ṁdarîm**=udûḍa(ḍha)-
86 vâṁś=**Chôḍa**-mahîbhuj-âtmajâṁ ।(॥) Tyaktvâ[35] **Veṁgî[ṁ*]** sapadi pariṇ[â*]m-ôdayê dyâ-
87 m=iv=ânyâṁ **Chôḍa**-vyâjê mahati **Vijayâdityam**=avdhau(bdhau) mima[ṁ*]kshu[ṁ*] â-
88 pannânâṁ parama-śaraṇaṁ **Râjarâjô** vichitraṁ lakshmî-bhâja[ṁ*] su
89 chiram=akarôt=paśchimâyâṁ diśâyâṁ ।(॥) Tasy[36]=âbu(bhû)d=agra-sûnuḥ pṛithula-
90 nija-bhujâ-Vikramâditya-sâras=satya-tyâg-aika-sîmâ vimalatara-ya-
91 śaś-chaṁdrikâ-dhauta-lôkaḥ vâg-ullaṁghi-pratâpaḥ śubha-charita-nidhir=bbâ(bbhâ)gya-
92 saubhâgya-râśiḥ kshôṇî-prâṇ-âdhinâthas=sakala-ripu-manô-bhaṁga-daś=**Chôḍaga-**
93 **ṁgaḥ** ।(॥) **Śak-âbdê naṁda-raṁdhra-grahagaṇa-gaṇitê Kuṁbha-saṁsthô dinêśê su-**
94 **klô pakshê tṛitîyâ-yuji Ravija-dinô Rêvati-bhê Nṛiyugmê lagnê Gaṁg-ânva-**
95 **vây**-âṁbuja-vana-dinakṛid=viśva-viśvaṁbharâyâś=chakraṁ saṁrakshituṁ-
96 sad-guṇa-nidhir=adhipaś=**Chôḍagaṁgô**=bhishiktaḥ ॥ Vîra[37]-śrir=bbu(bbhu)jadaṇḍa-yugma-
97 lalitâ yasy=âri-darppa-chchhida[ḥ*] staṁbha-dvaṁdva-niyaṁtrit-aika-kariṇî-sâ

Fourth Plate; Second Side.

98 dṛiśyam=âkli(klṛi)pyati[38] । yat-pâda-dvitay-âṁtika-praṇayin[â*]ṁ kshôṇîbhṛitâm=mau-
99 laya[ḥ*] sphâyat-padma-yug-ânukâ(châ)ri-madhupa-śrêṇi-śriyaṁ bibhrati
100 ॥ Pûrvvasyâṁ diśi pûrvvam=**Utkala-pati[ṁ*]** râjyê vidhâya chyutaṁ paśchât=paśchi-
101 ma-dik-taṭê vigadi(li)taṁ **Veṁg-iṁśam**[39]=apy=êtayôḥ lakshmı(kshmî)ṁ vaṁdana-mâli-
102 kâm=iva jaya-śrî-tôraṇa-staṁbhayôr=bbadhnâti sma samiddha-vitta-vibhava[ḥ*]
103 śrî-**Gaṁga**-chûḍâmaṇiḥ ॥ Sa śrîmad-**Anaṁtavarmma**-mahârâjô râjâdhi-
104 râjô râjaparamêśvaraḥ paramabhaṭṭârakaḥ paramavaishṇavaḥ paramabra-
105 hmaṇyaḥ ।[40] mâtâpitṛi-pâd-ânudhyâta[ḥ*] śrî-**Chôḍagaṁggadêvas=Saṁvâ-**
106 vishayê raṭṭrakûṭa[41]-pramukhân kuṭuṁbinas=sarvvân=sa-
107 mâhûya purôhit-âmâtya-yuvarâja-saṁdhivi-
108 grahi - dauvârika - pramukha - parijana - samaksham = ittham = âjñâpayati [।*]
109 Viditam=astu vô yathâ ॥ Âsîd=ârryya-kul-ôdbhavô Vâsudêva-nâ-
110 yakas=tad-bhâryyâ Gaṇḍama-nâyikâ tat-putrô Bhîmaya-nâmâ tad-bhâ-
111 ryyâ Mêḍama-nâyikâ tat-putrô Mâdhavas=tasm[ai*] mat-pâd-ôpajîvinê
112 bhavad-vishayê **Tâmarakhaṇḍi**-nâma-grâmas=satata-pratibaddhâbhir=avichchhinna-
113 samôpabhôgâbhiś=cha pallibhis=sârddhaṁ sa-jala-sthalaṁ sarvv-ôpadrava-rahi-

Fifth Plate.

114 m=â-chaṁdr-ârkka-pratishṭham=mâtâpitrôr=âtmanaś=cha puṇya-yaśô-bhivṛiddhayê **viya-**
115 **d-udadhi-kh-êṁdu-gaṇitêshu Śaka-vatsarêshu puṇyê=hani** sakal-**Ôtkala-sâmrâ-**
116 jya-padavî-virâjamânais=**Siṁdûrapôra**-nivâsibhir=asmâbhir=ddhârâ-pûrvvaka[ṁ*] da-
117 ttas=Tad=bhâvibhir-api bhûmipâlaiḥ paripâlanîya iti ॥

---

[32] This is a very anomalous character, more like a mark of punctuation than anything else; but it can only be meant for *sa*.

[33] Read *râjarâjô*. [34] Metre, Vaṁśastha. [35] Metre, Mandâkrântâ.

[36] Metre, Sragdharâ; and in the next verse. [37] Metre, Śârdûlavikrîḍita; and in the following verse.

[38] According to the Dictionaries, the root *klṛip* is of the first class only, and is conjugated in the *âtmanêpada*. Here, in composition with *â*, it is conjugated in the *parasmaipada* of the fourth class.

[39] Read *śam*. [40] This mark of punctuation is unnecessary. [41] Read *rashṭrakûṭa*.

ABSTRACT OF CONTENTS.

Desirous of creating the three worlds, there became manifest **the divine (god) Ananta (Vishṇu)** (line 3).[42] From the water-lily (*that grew from*) his navel, there sprang **(the god) Brahman** (l. 4), reciting the Vêdas with his four mouths. From him there was born **Atri** (l. 5), the lord of sages. The son of Atri was **Sasâṅka (the Moon)** (l. 9).[43] From him was born **Budha** (l. 10). His son was **Purûravas**. From him was born **Âyus** (l. 11). His son was king **Nahusha** (l. 12). From him there was born **Yayâti** (l. 14). From him, king **Turvasu** (l. 15); "he came to maturity on the breast (*of his mother*) through the power of the ancient preceptor of the gods, his maternal grandfather (Śukra)."[44] Being without sons, and being excessively distressed for a long time (*on that account*) (l. 16), he **(Turvasu)**, the best of kings, practising self-restraint, propitiated **(the river) Gaṅgâ**, the bestower of boons, who is worthy to be propitiated, and obtained a son, the unconquerable **Gâṅgêya** (l. 17);[45] and, from that time forth, the succession of his descendants has been victorious in the world, under the name of the **Gaṅgânvaya** (l. 18).

The son of this person was **Virôchana** (l. 19). He begat **Saṁvêdya** (l. 21), the glory of **the Gaṅgânvaya**. From him there was born **Saṁvêdin** (l. 22).[46] He became possessed of a son through the birth of **Dattasêna** (l. 23). His dear Son was **Sôma** (l. 25). From him there was born **Aṁsudatta** (l. 26). From him, **Saurâṅga**. From him, **Chitrâmbara** (l. 27), who alone, in the whole circuit of the earth, was worthy to be spoken of by the title of 'king.' His son was **Sâradhvaja**. His son was he who had the appellation of **Dharma** (?) (l. 28).[47] And his son was **Parikshit** (l. 30). He obtained a glorious son, **Jayasêna (I.)**. And his son again was named **Jayasêna (II.)** (l. 31). He begat **Jitavîrya** (l. 32). And he, king **Vṛishadhvaja** (l. 33). His son was **Pragalbha** (l. 34).[48] His son was **Kôlâhala** (l. 36), **who built the city named Kôlâhalapura (l. 37), in the great Gaṅgavâḍi vishaya**, and made a temple of the god Hari. And his son was **Virôchana** (l. 40).

When there had gone by in that city **eighty kings, who enjoyed the city of Kôlâhalapurî** (l. 40), in his lineage there was born king **Virasiṁha** (l. 41). His sons were five in number; **Kâmârṇava (I.), Dânârṇava, Guṇârṇava (I.), Mârasiṁha**, and **Vajrahasta (I.)** (l. 42). Then **Kâmârṇava (I.)** gave over his own territory to his paternal uncle (l. 43), and, with his brothers, set out to conquer the earth, and came to **the mountain Mahêndra** (l. 44). Having there worshipped the god Gôkarṇasvâmin (l. 45), through his favour he obtained the excellent **crest of a bull** (*vṛishabha-lâñchhana*); and then, decorated with all the insignia of universal sovereignty, having descended from the summit of **the mountain Mahêndra** (l. 47), and being accompanied, like Yudhishṭhira, by his four younger brothers **Kâmârṇava (I.) conquered (king) Balâditya**, who had grown sick of war (l. 48), and took possession of **the Kaliṅga countries** (l. 49). And his capital (*râjadhânî*) was **the city named Jantâvura** (l. 49), which quite surpassed the city of (the god) Surêndra. Having decorated his younger brother **Dânârṇava** with the necklace (*kaṇṭhikâ*) (*of royalty, as a token that he should succeed him in that kingdom*) (l. 50), to **Guṇârṇava (I.)** he gave **the Ambavâḍi**

---

[42] Accordingly, these Gaṅgas were comprised in the Vishṇuvaṁśa or lineage of Vishṇu.

[43] And thus they belonged also to the Sômavaṁśa or Lunar Race.

[44] I have not succeeded in obtaining an explanation of this verse. The story of Yayâti is given in the *Vishṇu-Purâṇa*, book iv. chap. 10; and may be briefly stated thus:—By his wife Dêvayânî, the daughter of Śukra, he had two sons, Yadu and Turvaśu; and by his other wife Sarmishṭhâ, the daughter of Vṛishaparvan, three sons, Druhyu, Anu, and Pûru. Being cursed by Śukra, in connection with his marriage to the second wife, he became old and infirm before his time. But subsequently, appeasing his first father-in-law, Śukra, he obtained permission to transfer his decrepitude for 4 thousand years to anyone who would bear it in his place. With the exception of Pûru, all his sons refused, and were cursed by him in consequence. Pûru, however, relieved his father of the infliction, and in return, when the time had expired, was made by his father his principal successor in the sovereignty; his brothers being appointed viceroys under him.—The preceptor of the gods is properly Bṛihaspati. But the epithet seems here to be applied to Śukra, the preceptor of the demons.

[45] Here the descent branches off from the Purâṇic genealogy. According to the *Vishṇu-Purâṇa*, book iv. chap. 16, Turvaśu's son was Vahni; his was Gobhânu; and so on; and no reference is made to the circumstances mentioned in the present verse.

[46] See note 14 above. [47] See note 17 above. [48] See note 21 above.

vishaya (l. 51); to Mârasimha, the Sôdâ or Sêdâ maṇḍala (l 52); and to Vajrahasta (I.), the Kaṇṭaka vartanî. And thus for thirty-six years he governed the Kaliṅga countries (l. 53).

Of him, Kâmârṇava (I.) (l. 58), who adorned the family of the Gaṅgas (l. 57),—who obtained the fulfilment of all their desires by propitiating the divine Gôkarṇasvâmin (l. 56), established on the pure summit of the mountain Mahêndra (l. 55), who is the sole architect for the construction of the universe, and the father of all things animate and inanimate (l. 56); and who are of the Atrêya gôtra (l. 57),—the younger brother, Dânârṇava (l. 59), reigned for forty years.

His son, the second Kâmârṇava (l. 60),[49] reigned for fifty years; his city was the city named Nagara (l. 61), in which he built a lofty temple for an emblem of the god Îśa (Śiva) in the *liṅga*-form, to which he had given the name of Madhukêśa (l. 62) because it was produced from, a *madhûka*-tree. His son, Raṇârṇava (l. 63), made the earth happy for five years. His son, the second Vajrahasta (l. 64), protected the earth for fifteen years. His younger brother, the third Kâmârṇava (l. 65), caused the earth to be prosperous for nineteen years. His son, Guṇârṇava (II) (l. 66), held the earth in subjection for twenty-seven years. His son, Jitâṅkuśa (l. 67), kept the earth without a rival wife in his affection for fifteen years. Then his brother's son, Kaligalâṅkuśa (l. 67), adorned the Kaliṅga countries for twelve years. Then his father's brother, king Guṇḍama (I.) (l. 69), was the ornament of the earth for seven years. His younger brother, the fourth Kâmârṇava (l. 69), enjoyed the earth for twenty-five years. Their younger brother, Vinayâditya (l. 70), protected the earth for three years. Then the fourth Vajrahasta (l. 72), the son of his elder brother Kâmârṇava (IV.), reigned for thirty-five years; and made the earth as soft as clay with the water that was the rut of a thousand elephants given away by him. Then his son, the fifth Kâmârṇava (l. 74), reigned for half a year. Then his younger brother, the second king Guṇḍama (l. 74), reigned for three years. His maternal half-brother, the sixth Madhu-Kâmârṇava (l. 75), for nineteen years. Then his son, Vajrahasta (V.) (l. 76), for thirty years; the whole earth was filled with the fame of him, the ornament of the Gaṅgakula (l. 77); and he, the lord of Trikaliṅga (l. 82), fully deserved the name of Vajrahasta ('he who holds a thunderbolt in his hand'), because he was able to ward off a thunderbolt which, missing its proper path, was falling from the hand of the god Vajrin (Indra) onto the earth. His son Râjarâja (l. 83), reigned for eight years; he first became the husband of the goddess of victory in battle with the Dramilas (l. 85), and then wedded Râjasundarî, the daughter of the Chôḍa king (l. 86); and when Vijayâditya (l. 87), beginning to grow old, left (the country of) Veṅgî, as if he were a sun leaving the sky, and was about to sink in the great ocean of the Chôḍas, he, Râjarâja, the refuge of the distressed, caused him to enjoy prosperity for a long time in the western region (l. 89). His eldest son, equal to (the ancient king) Vikramâditya in the prowess of his mighty arm (l. 90), was Chôḍagaṅga (l. 92), who was anointed king of the whole world in the Śaka year (l. 93) that is numbered by the Nandas (nine), the apertures of the body (nine) and the planets (nine), when the sun was standing with Kumbha, in the bright fortnight, on Sunday, joined with the third lunar day, under the Rêvatî nakshatra, and during the Nṛiyugma lagna. He, the ornament of the Gaṅgas (l. 103), first replaced the fallen lord of Utkala in his kingdom in the eastern region (l. 100), and then the waning lord of Veṅgî in the western region (l. 101), and propped up their failing fortunes.

And he, the illustrious *Mahârâja* Anantavarman (l. 103), the *Râjâdhirâja*, the *Râjaparamêśvara*,[49] the *Paramabhaṭṭâraka*, the most devout worshipper of the god Vishṇu,[50] who is most

[49] It should be noted how, in most cases, in a very exceptional manner, this record uses the ordinal adjectives to distinguish the different kings of the same name.

[49] Here, line 104, *râjaparamêśvara* seems to be a fuller form of the usual supreme title *paramêśvara*. But, on the analogy of similar epithets in other dynasties, it may be a *biruda* of Anantavarman, meaning 'a very Paramêśvara (Śiva) among kings.'—It is rather curious that, along with one at least of the paramount titles, the feudatory title of *Mahârâja* should be attached to the name of Anantavarman.

[50] See also, contrasted with the Nandi on the seal, and with the epithet *paramamahêśvara* in the other two grants, the use of the epithet *parumavaishanava* here is rather peculiar. But the grantee, Mâdhava, and his grandfather, Vâsudêva-nâyaka, were plainly Vaishṇavas. And the sectarian title in question was possibly assumed out of compliment to them.

kindly disposed to Brahmâṇs, — he, (otherwise called) the glorious **Chôḍagaṅgadêva** (l. 105), who meditates on the feet (*pâd-ânudhyâta*) of his parents, having called together the cultivators, headed by the *Râshtrakûṭas* (l. 106), **in the Samvâ vishaya**, issues a command in the presence of the *Purôhita, Amâtya, Yuvarâja, Saṁdhivigrahin, Dauvârika*, and other officials of his retinue :—

"Be it known to you (l. 109) that there was Vâsudêvanâyaka, born in a noble family; whose wife was Gaṇḍamanâyikâ (l. 110). Their son was Bhîmaya; whose wife was Mêḍamanâyikâ (l. 111). Their son is Mâdhava. And to him, my dependent (*pâd-ôpajîvin*), for the increase of the religious merit of Our parents and of Ourself (l. 114), **in the Saka year (l. 115) that is numbered by the sky (nought), the oceans (four), the sky (nought), and the moon (one), on a meritorious day**, with libations of water there has been given by Us, decorated with the rank of **entire sovereignty over the whole of Utkala** (l. 115), and residing **at the town of Sindûrapôra** (l. 116), **the village of Tâmarakhaṇḍi** (l. 112), in your *vishaya*, together with the hamlets that have always belonged to it and have been uninterruptedly enjoyed with it, — including its water and dry land (l. 113); free from all exactions; and constituted to endure as long as the sun and the moon. Therefore it should be preserved in grant by future kings also."

No. 180.—VIZAGAPATAM COPPER-PLATE GRANT OF ANANTAVARMA-CHODAGANGADEVA. SAKA-SAMVAT 1057.

This inscription has been noticed by Mr. Sewell in the *Archæol. Surv. South. Ind.* Vol. II. p. 32, where the plates are mentioned as having been obtained from the Senior Assistant Collector of **Vizagapatam**, and as belonging to the trustees of **the temple of Saṅgam.**

The **plates**, of which the first and last are inscribed on one side only, are three in number, each measuring about 9¼″ by 4⅝″. The edges of the plates are fashioned slightly thicker than the inscribed surfaces; and the inscription is well preserved and legible throughout. — The **ring** on which the plates are strung, is about ½″ thick and 5¼″ in diameter; it had been not cut when the grant left my hands again. The ends of it are secured in the lower part of a flat oval disc, similar to that of No. 178 above, and measuring about 2″ by 1⅝″, which again takes the place of the ordinary **seal**. On the upper side of this disc again there is fixed an **image** of the bull Nandi, couchant; and on the surface of the disc there are visible the same emblems as in the case of No. 178. — The total **weight** of the three plates, with the ring, disc, and image, is about 6 lbs. 8 oz. — The **characters** belong to the South-Indian Nâgarî alphabet. As far as the end of line 12, they are of exactly the same type with those of No. 178; but from there to the end they follow a different type of the same class, presenting older characteristics, especially in using the superscript form of the vowel *i* in combination with a consonant. This change in the characters occurs, it will be noticed, at the beginning of the second plate; but the context runs on quite properly; and for this reason, as well as from the uniform size and appearance of the three plates, and from the fact that the ring had not been cut, there seems to be no doubt that the first plate is the one which belongs properly to the second and third. The engraving is good and fairly deep; but the plates are thick and substantial, and the letters do not show through on the reverse sides at all. As usual, the interiors of the letters shew marks throughout of the working of the engraver's tool. — The **language** is Sanskṛit; and the whole record is in prose, except for five verses in lines 18-23, and 27-31, and one of the customary benedictive verses in line 38. The formal part of the record, as far as the end of line 26, agrees almost word for word with the corresponding portion of No. 178. In line 37, the word *gali-vanra*, or possibly *gali-vandha*, requires explanation. — In respect of **orthography**, the only points that call for notice are (1) the use of the dental nasal, instead of the *anusvâra*, before *ś*, in *triṅśatam*, lines 13 and 17; and in *viṅśati*, line 15; (2) the repetition of *bh*, instead of its doubling by *b*, after *r*, in *chûḍâmaṇêr=bhbhagavatô*, line 4; and (3) the use of *v* for *b* throughout, *e.g.* in *śavda*, line 5; *samupalavdha*, line 6; *avdakân*, line 9; *âṅvuja*, line 22; and *kuṭumvân*, line 26.

This inscription is another record of king Anantavarman, otherwise called Chôḍagaṅgadêva, of the later Gaṅga dynasty of Kaliṅga; and, as in the case of No. 178, the charter recorded in it, is issued from the city of Kaliṅganagara. It is non-sectarian; the object of it being to record the grant of the village of Sumuda, with its hamlet, in the Sammag or Sammaga vishaya and in the Kaliṅga dêśa, to a person named Chôḍagaṅga, — evidently a name-sake of the king.

In lines 20 to 23, we have the same verse that occurs in Nos. 178 and 179 above, giving the date of the accession of Anantavarma-Chôḍagaṅgadêva. And line 32 f. gives the actual date of the grant itself, which, without full details for calculation, is in the month of Vṛiśchika, *i.e.* in the solar month Mârgaśîrsha, in Śaka-Saṁvat 1057, expressed in numerical words. Here, again, the given year is not distinctly specified, either as current or as expired. As an expired year,[1] it is equivalent to A.D. 1135-36.

TEXT.[2]

First Plate.

1 Ôm Svasti Srîmatâm=akhila-bhuvana-vinuta-naya-vinaya-dâya[3]-dâna-dâkshiṇya-satya-śaucha-śau-

2 ryya-dhairyy-âdi-guṇa-ratna-pavitrâ(tra)kâṇâm=**Âtrêya-gôtrâṇâṁ** vimala-viyâ(châ)r-âchâra-puṇya-salila-

3 prakshâlita-Kalikâla-kalmasha-mashîṇâṁ mahâ-**Mahêndr-âchala**-śikhara-pratishṭhitasya sachar-âchara-gu-

4 rôḥ sakala-bhuvana-nirmmâṇ-aika-sûtradhârasya śaśâṅka-chûḍâmaṇi(ṇê)r=bhbha(bbha)-gavatô Gôkarṇṇasvâmi-

5 naḥ ।[4] prasâdât=samâsâdit-aikaśaṅkha-bhêrî-pañchamahâśavda(bda)-dhavalach[chh*]atra-hêmachâmara-varavṛisha-

6 bhalâñcha(ñchha)na-samuj[j*]vala-samasta-sâmrâjya-mahimnâm=anêka-samara-saṅga(ṅgha)-ṭṭa-samû(mu)palavdha(bdha)-vi-

7 jayalakshmî-samâliṅgit-ôt[t*]uṅga-bhujadaṇḍa-maṇḍitânâṁ ।[5] **Trikaliṅga**-mahîbhujâṁ ।[6] **Ga-**

8 **ṅgânâm=anvayam**=alaṅkarishṇôr=Vvishṇôr=iva vikram-âkrânta-dharâmaṇḍalasya **Guṇa-mâ(ma)hârṇṇa-**

9 va-mâ(ma)hârâjasya putraḥ ।[7] śrî-**Vajrahastadêvas**=chatuś-chatvâriṁśatam=avda(bda)-kân kshitim=arakshît

10 ॥ Tat-tanayô **Guṇḍama**-râjâ(jô) 'varsha-trayam=apâlayat [॥*] Tad=anu tad-anujaḥ **Kâmârṇṇavadêvaḥ** pa-

11 ñcha-triṁśad-varshâṇi ॥ Tasy=ânujô **Vinayâdityaḥ** samâs=tisraḥ ।(॥) Tata[ḥ*] **Kâmârṇṇava-**

12 tanayô **Vajrahasta[ḥ*]** yô mada-galita-galân=gajâna(n) sahasram=artthibhyaḥ samadât=sa

Second Plate; First Side.

13 pañcha-trinśa(ṁśa)tam=avda(bda)kân ॥ Tatas=tad-agra-sûnuḥ **Kâmârnna(rṇṇa)vadêvô**=rddha-samâṁ ॥

14 Tatas=tad-anû(nu)jô **Gû(gu)ṇḍa**-mahîpatis[8]=trîṇi va[r*]shâṇi ॥ Tad-anû(nu)jaś=cha dvaimâturaḥ **Kâmâ-**

15 **[r*]ṇṇava** . êk-û(ô)na-vinśa(ṁśa)ti-varshâṇi ॥ Tatas=tu **Kâmâ[r*]ṇṇavâd=Vaiḍumv-**[9] **ânvaya**-samudbhavâyâṁ

16 **Vinayamahâdêvyâṁ** jâtaḥ śrî-**Vajrahastadêvô** [yô*] divaḥ patantam=atibhîshaṇa-

---

[1] On the analogy of the results for the dates in No. 178 above.

[2] From the original plates. [3] Read *dayâ*. [4], [5], [6], and [7] These marks of punctuation are unnecessary.

[8] See page 163 above, note 11. [9] See page 163 above, note 13.

17 m=aśaniṁ śastry=âbhi[10]jaghâna sa[11] trayas-trinśa(ṁśa)tam=adva(bda)kân=avanim=
apâlayat ।(॥)
18 Tatas[12]=tu tasy=âtmabhavô=ri-marddanas=sa **Râjarâja-kshitipaḥ** kshitiṁ samâḥ ।
19 arakshad=ashṭau Varuṇ-âlay-âṁva(ba)râ[ṁ*] nidhîr=guṇânâṁ Nidhipâla-sannibhâḥ ॥
Tatô[13] **Râjêṁ-**
20 **drachôlasya** tanayâ **Râjasundarî** râjñas=tasy=âgra-mahishî satî sutam=asûyata ॥
Sâ-
21 **k[14]-âvdê(bdê) nanda-ranta(ndhra)-grahagaṇa-gaṇitê Kumbha-saṁsthê dinêśê**
śuklê pakshê tṛitîyâṁ[15]-yuji
22 **Ravija-dinê Rêvati-bhê Nṛiyugmê lagnê Gaṅg-ânvavây-âṁvu(bu)ja-vana-dinakṛid=**
viśva-viśvambha-

Second Plate; Second Side.

23 râyâś=chakraṁ saṁrakshituṁ sad-guṇa-nidhir=adhika (pa)ś=**Chôḍagaṅgô**=bhishiktaḥ ॥
Kaliṅga-naga-
24 **rât**=paramamâhêśvaraḥ paramabhaṭ[ṭ*]âraka-mahârâjâdhirâja-**Trikaliṅgâdhipati**[ḥ*]
śrîmad-**Ana-**
25 **ntavarmmâ Chôḍagaṅgadêvaḥ** kuśalî । samast-âmâtya-pramukha-janapadân=
Sammag[16]-visha-
26 ya-vâsinaḥ kuṭumvân[17]=sarvân=samâhûya ittham=âjñâpayati [।*] Vidi[ta*]m=astu
bhavatâm ।
27 Śrîman[18] Permâḍirâja dvishad-avanibhṛitâṁ śôṇit-âṁbhaḥ kavôshṇaṁ tîvr-
ôdanyasya pâtuṁ sa-
28 mara-bhuvi bhavat-tîkshṇa-kôshêshakasya[19] । dhârâm=ullaṁghya gaṁtu[ṁ*] ripu-
narapatayaḥ kê
29 samarthâ vadadhvam[20]=majjanty=atr=aiva tûrnna(rṇṇa)ṁ ripu-va(ba)la-vipina-
prauḍa(ḍha)-kâṁtâra-vahnê ॥ Bhâry[21]=âpi
30 yâ tasya [sa*]majña(?)-rûpâ sat-putra-sûr=Mâṁkama-nâmadhêyâ putras=tayôs=sad-
guṇavṛitta-śâlî śrî-Chô-
31 ḍagaṅgaḥ prathit-ôru-śauryaḥ ॥ Tasmai Chôḍagaṅgây=âsmâkam=âpta-kṛi(kri)yâya
Kaliṁga-dêśê ।[22]
32 **Sammaga**-vishayê **Sumuḍa**-nâma-grâmas=**Tittilliṁgi[23]**-nâma-vâṭakaṁ grâmaś=ch=
âsît [।*] śr[î*]-**Śak-âvdê(bdê)-**
33 **shu muni-sa(sa)ra-viyach-chha(cha)ṁdra-gaṇitêshu Vṛischika-masê** sa-jala-
sthalas=sarva-pîḍâ-vivarjitam=â-chaṁdr-ârka-[sa*]mu-
34 pabhôgînam=mâtâpitrôr=âtmanaś=cha puṇya-yaśô-bhi[vṛi*]ddhayê dhârâ-pûrvvakam=
asmâbhir=datta iti ॥

Third Plate.

35 Asya grâmasya sîmâ-liṅgâni likhyantê ॥ Pûrvvataḥ Veṅgiṁ-vilva-sêtu[ḥ*]
âgnê[ya*]taḥ Go-
36 ṅga-râpi[24] । tatô **Ḍommikeṇḍa** । dakshiṇi(ṇa)taḥ trikûṭa-vana-râji-sêtuḥ । paśchima-
taḥ kêsa(śa)-va(ba)dara-sê-

---

[10] This *bhi* was at first omitted, and then was inserted, rather faintly, between the *syâ* and *tma* of *tasy=âtma-bhavô* in the next line.

[11] First *sâ* was engraved, and then it was corrected into *sa* by partial erasure of the *â*.

[12] Metre, Vaṁśastha.

[13] Metre, Ślôka (Anushṭubh).

[14] Metre, Sragdharâ.

[15] Read *tṛitîyâ*.

[16] In line 32 below, this name is written Sammaga.

[17] Read *kuṭumbinas*.

[18] Metre, Sragdharâ.

[19] Read *kaukshêyakasya*. I owe this emendation, without which the verse was unintelligible, to Prof. Kielhorn.

[20] Read *vada tvaṁ*, or *vadasva*.

[21] Metre, Indravajrâ.

[22] This mark of punctuation is unnecessary.

[23] Or perhaps the text is *grâmô=sti trilliṁgi*.

[24] Read *gaṅga-vâpî*; see line 39.

37 tuḥ | uttaratah Ganga(?)-raṇa-gaḷi-vanrah[25] | îśânyatah vana-trikûta[26]-vata-namdi-vṛiksha-sahita-sê-

38 tuḥ || Va(ba)hubhir[27]=vvasuddhâ dattâ râjabhis=Sagar-âdibhih | yasya yasya yadâ bhûmis=tasya tasya tadâ pa(pha)lam ||

39 Mahâdêvi(vi)-tatâk âbhyantara-Gaṅg-[â*]khya-vâpi(pî) ||

ABSTRACT OF CONTENTS.

Of the *Mahârâja* **Guṇamahârnava (II.)** (line 8), who adorned **the family of the Gaṅgas** (l. 7), — who are of **the Âtrêya gôtra** (l. 2), who, through the favour of the divine Gôkarnasvâmin (l. 4), established on the summit of **the great mountain Mahêndra** (l 3), who is the father of all things animate and inanimate, and the sole architect for the construction of the universe (l 4), possess all the greatness of complete sovereignty resplendent with the single conch-shell, the kettle-drum, the *pañchamahâśabda*, the white umbrella, the golden *châmara*, and the excellent **crest of a bull** (*vrishabha-lâñchhana*) (l 6), and who are the kings of **(the country of) Trikalinga** (l 7), — the son, the illustrious **Vajrahastadêva (III.)** (l 9), protected the earth for forty-four years.

His son, king **Guṇḍama (I.)** (l. 10), governed it for three years After that, his younger brother, **Kâmârṇavadêva (IV.)**, for thirty-five years. And his younger brother, **Vinayâditya** (l 11), for three years Then **Vajrahasta (IV.)** (l 12), the son of **Kâmârṇava (IV.)**, reigned for thirty-five years, he presented to applicants a thousand elephants whose throats were trickling with rut. Then his eldest son, **Kâmârṇavadêva (V.)** (l. 13), reigned for half a year. Then his younger brother, king **Guṇḍa (Guṇḍama II.)**[28] (l. 14), for three years And then his maternal half-brother, **Kâmârṇava (VI.)**, for nineteen years. Then to **Kâmârṇava (VI.)**, from **Vinayamahâdêvî**, who was born in **the Vaiḍumva**[29] **family**, there was born **Vajrahasta (V.)** (l. 16), who struck back, with his sword, a most terrible thunderbolt, as it fell, he reigned for thirty-three years. Then his son, king **Râjarâja** (l 18), reigned for eight years. His chief queen (*agramahishî*) was **Râjasundarî** (l. 20), the daughter of **Râjêndrachôla**. And she bore him a son, king **Chôḍaganga** (l. 23), the sun of the collection of water-lilies which is **the Ganga family** (l. 22), who was anointed king in **the Saka year (l. 21) that is numbered by the Nandas (nine), the apertures of the body (nine), and the planets (nine), when the sun was standing with Kumbha, in the bright fortnight, on Saturday, joined with the third lunar day, under the Rôvatî nakshatra, and during the Nṛiyugma lagna.**

From the city of Kalinganagara (l. 23), he, the most devout worshipper of the god Mahêśvara, the *Paramabhattâraka*, the *Mahârâjâdhirâja*, **the supreme lord of Trikalinga** (l 24), the glorious **Anantavarman**, (otherwise called) **Chôḍagangadêva** (l. 25), being in good health, having called together all the cultivators, headed by the *Amâtyas*, **in the Sammag vishaya**, issues a command —

" Be it known to you (l 26) [30] — 'O illustrious Permâdirâja (l. 27),[31] what hostile kings are able to cross the stream that is the edge of thy sharp sword, when in the battle-field it is eagerly thirsting to drink the tepid water which is the blood of inimical princes? say thou, (*since none other can answer the question*) · straightway they are drowned in it, O thou mighty

[25] In Monier-Williams' Sanskrit Dictionary, *vanra* is given as meaning 'a co partner, a co-heir' Here, however, it may perhaps be a mistake for *vandha*, i e *bandha* The preceding two syllables, *gaḷi*, may perhaps represent the Kanarese *kaḷi*, 'a valiant man, a hero'

[26] Here we should probably read *trikûta vana*, as in the preceding line.

[27] Metre, Slôka (Anushtubh)

[28] See page 163 above, note 11

[29] See page 163 above, note 13

[30] The proper context is "to him, Our trusty agent Chôḍagaṅga," &c, in line 31 The intervening matter is by way of a parenthesis, introducing the grantee, and giving his parentage

[31] The Western Châlukya king Vikramâditya VI, whose reign ended only about ten years before the time of this grant, had the name of Permâdi, but he does not seem to be the person mentioned in this parenthetical verse At any rate, the name of Mâṅkamadêvî does not occur in the list of his known wives, who were seven in number (*Dynasties of the Kanarese Districts*, p 49 f)

forest-fire for (*consuming*) the thicket that is the forces of (*thy*) enemies!'[32] His (Permâḍi-râja's) wife was she who had the name of Mâṅkama (l. 30).[33] And their son is the illustrious Chôḍagaṅga (l. 31). To him, Our trusty agent,[34] Chôḍagaṅga, **the village named Sumuḍa (l. 32), with the hamlet named Tittiliṅgi,[35] in the Sammaga vishaya in the Kaliṅga dêśa,** has been given by Us, for the increase of the religious merit and fame of Our parents and of Ourself, **in the Śâka year (l. 33) that is numbered by the Sages (seven), the arrows (of Kâmadêva) (five), the sky (nought), and the moon (one), in the month of Vṛischika;** including all the water and dry land, free from all restrictions, and to be enjoyed as long as the moon and sun may endure."

The boundaries of this village (l. 35) are :—On the east, the bridge or causeway (*sêtu*) called Veṅgiṁvilvasêtu; on the south-east, the irrigation-well called Gaṅgavâpî, and then **(the village of) Ḍommikeṇḍa**; on the south, the bridge or causeway running along by the wood called Trikûṭavana; on the west, the bridge or causeway of the *kêśa* and *badara*-plants; on the north, ...;[36] and on the north-east, the bridge or causeway on which there are a fig-tree and a *nandi*-tree of the wood called Trikûṭavana (?) (l. 37).

Line 38 contains one of the customary benedictive verses. And the record ends with the statement, in line 39, that the irrigation-well called Gaṅgavâpî, spoken of in line 35-36, is in the interior of the tank called Mahâdêvî-taṭâka.

SOME FURTHER CONTRIBUTIONS TO THE ANCIENT GEOGRAPHY OF GUJARAT.

BY G. BÜHLER, PH.D., LL.D., C.I.E.

Kâyâvatâra.

In my article on the Bagumrâ grant of Dadda II., *ante*, Vol. XVII. p. 193, note 36, I objected to Dr. Bhagvânlâl Indrâjî's identification of Kâyâvatâra with Kâvi, because the latter town is called Kâpikâ in the Râṭhôr inscription of Gôvinda IV. I was, however, unable to offer a definite counter-proposal. I think I can now make up the deficiency, and show that **Kâyâvatâra is probably the modern Kârvân**, a large village situated at the junction of the B. B. and C. I. and Dabhôî Railways in lat. 22° 3′ N. and long. 73° 10′ E. According to the *Bombay Gazetteer*, Vol. VIII. pp. 550-551, it is an ancient place of great sanctity, famous for its Śaiva temples. The local Mâhâtmya, the legends of which look modern and apocryphal, still retains the tradition that the name of the village is connected with Kâya. It asserts that Kârvân is derived from Kâyavirôhan or Kâyârahun (p. 19). Philological reasons make it impossible to agree with these derivations. But it is very possible that the first syllable of the word Kâr-vân represents Kâyâvatâra. For in Prâkṛit the latter would became Kââvaâra, which in Gujarâtî must be contracted to Kâvâr, and, on the analogy of Vaṭapadra-Vardla, Râivaka-Rayâ(mâla), and so forth, might even become Kâr. The termination *vân* has probably to be taken as the adjectival affix corresponding to Sanskṛit *vat*. The whole name would thus mean '(the village) possessing the Kâya-manifestation.' Now this appellation would suit particularly well, because in Kârvân the chief deity is Brahmêśvara-Mahâdêva, which might also be called Kâyêśvara, because Ka and Brahman are synonyms. An ancient *liṅga*, which, as the *Gazetteer* states, was found some years ago, shows how the name Brahmêśvara arose. Its front part is "shaped into an image of Brahman with a small Vishnu on its head." I may add that Kârvân is not very distant from the village of Sâmrî where Jayabhaṭa IV. granted a field while encamped at Kâyâvatâra.

---

[32] In giving me the emendation which cleared up the meaning of this verse, Prof. Kielhorn has adduced the following analogous verse by Hêmachandra :—

Mûlaraj-âśi-dhârâyaṁ nimagnâ yê mahîbhujah |
Unmajjantô vilôkyantê svarga-Gaṅgâ-jalêshu tê ||

[33] Owing to the construction of the text, this name has a masculine termination. Her real name may be taken either as Maṅkamadêvi (Sanskṛit), or Maṅkamma (Kanarese).

[34] *âpta-kṛiya*; compare *âpta-kârin*, in Monier-Williams' Sanskṛit Dictionary.

[35] Or perhaps Trilliṅgi; see note 23 above.

[36] The meaning of *gaṅga-raṇa-gah-vanra*, line 37, is not apparent.

The villages mentioned in the Chaulukya grant No. 4.

The Chaulukya grant No. 4, *ante*, Vol. VI. p. 197, plate II. ll. 3-4, disposes of two objects, (1) of the village of **Sâṁpâvâḍâ** in the Varvvi (read Vardhi) Pathaka, (2) of the piece of land "out of the middle of the village at Sêshadêvati, (but) belonging to the village of **Ḍôḍiyâpâṭaka** in the Gambhûtâ Pathaka" (*tathâ Gambhûtâpâthakê Śêshadêvatigrâmamadhyât Ḍôḍiyâpâṭakasatkabhûmikhaṁḍa* 1. The following lines 6-11 describe the boundaries of the village and of the piece of land. A comparison of their contents with the actualities on No. 77 of the Trigonometrical Survey Map, Gujarât Series, yields the following results :—

According to the inscription.	*According to the map.*
(1) Sâṁpâvâḍâ,	Sâmpawârâ { lat. 23° 33′ N. long. 72° 3′ E.
bounded east by Śêshadêvata	o
„ south { Phîṁchaḍî, Hâṁsalapura	{ Phêchari, Hasalpur [Vîramgâm Tâlukâ].
„ west [names lost]	
„ north { Râṇêlôya, Khâmbhila, Âḍhiyâvâḍâ	{ o, Khambêl, Âdivârâ.
(2) Land in Śêshadêvati	o
belonging to Ḍôḍiyâpâṭaka	Dôriwârâ { lat. 23°, 32′, N. long. 72° 5′ E.
bounded east by { Itilâ[1], Kâlharî, Vahichara	{ Indla, Kâlrî, Bechar [Map No. 78].
„ south Phîṁchadî	Phêchari.
„ west Bhaṭṭâraka-Śêshadêvatâ	o
„ north Ḍôḍiyâpâtaka	Dôriwârâ.

Though the Trigonometrical Survey Map does not give the names of Śêshadêvati and Śêshadêvatâ, it still indicates their sites. For it marks about a mile south of Dôriwârâ a nameless temple near a tank. This is the Śêshadêvatâ of our grant, as may be recognised from the two statements, 1st, that it lay east of Sâmpawârâ ; 2nd, that it lay west of the land in Śêshadêvati, which itself lay south of Dôriwârâ. Śêshadêvati was, of course, a hamlet built close to the temple and lay just east of it. The grantees of the village and the piece of land were according to the grant, *loc. cit.* ll. 5—6, the temples of Analêśvara and of **Salakhaṇôsvara** in Salakhaṇapura. The latter village is without a doubt the modern Sankhalpur in lat. 23° 2′ N. and long. 72° 4′ E. As happens frequently in Gujarâtî words, two letters in this case, *n* and *l* have been transposed. As regards the districts named, the **Vardhi Pathaka** is the modern Vaḍhiâr (*vṛiddhikâra*) which according to popular usage is the name for the eastern coast of the Ran of Kachh, and comprises parts of the Vîramgâm Tâlukâ, of the Gaikôvâḍî division of Kaḍi, and of Râdhanpur. Our inscription shows that Sâṁpâvâḍâ-Sâmpawârâ lay on its eastern boundary. For Ḍôḍiyâpâtaka, Dôriwârâ and Śêshadêvati immediately to the east of Sâṁpâvâḍâ belonged to the **Gambhûtâ Pathaka.** The latter, therefore, corresponded with the eastern portion of the Vâdâvli sub-division of the Kaḍi district. According to the colophon of MS. 13, described in Prof. Kielhorn's Report of 1880-81, App. p. 11, it was a rather large district, containing one hundred and forty-four villages (*Gambhûtâchatuschatvâriṁśachhatapathakê*). If the village Châharapalli mentioned there, is identical with Chârol[2] in lat. 23° 24′ N. and long. 72° 14′ E. (Trig. Survey Map. Guj. Ser. No. 78), it extended chiefly southwards. Its name appears to be derived from a village or town called Gambhûtâ, which is identical with the modern **Gâmbhu,** just south-east of Vâdâvli in lat. 23° 36′ N. and long. 72° 14′ E. The names correspond exactly according to the

[1] This is a mis-spelling for Indilâ, which form occurs in grant No. 3.

[2] The names agree exactly, but there may have been another Chârol which has disappeared.

principles of Gujarâtî phonetics, and it is still a considerable place with 1813 inhabitants according to the Trig. Surv. Map. This Gambhûtâ-Gâmbhu is, of course, the place where Sîlâṅkâchârya wrote his *Âchârâṅgaṭîkâ, ante*, Vol. XV. p. 188. Mr. Fleet's suggestion, *loc. cit.*, that Gambhûtâ might possibly be Cambay, appears to me untenable also for other reasons. For the word Gambhûtâ can never be corrupted to Cambay. Moreover, the correct name of Cambay is Khambhâyat; and the Prâkṛit form is Khambhaittha, derived from Skambhatîrtha. The latter is a synonym for Stambhatîrtha, the usual Sanskṛit name of Cambay in the Prabandhas and the inscriptions.

The villages mentioned in the Chaulukya grant No. 10.

In the Chaulukya grant No. 10, *ante*, Vol. VI. p. 208ff., Tribhuvanapâla presents to the *Sattrâgâra* in the Talapada of Mâûla,[3] (1), the village of **Bhâṁshara** in the Vishaya Pathaka (plate I. l. 13); and (2), the village of **Râjapurî** in the Daṇḍâhî Pathaka (plate I. l. 13). The boundaries of the two villages are described with great accuracy on plate II. ll. 3-9. Nearly all the places named there are found on Nos. 76 and 78 of the Trig. Survey Map, Gujarât Series. A comparison of the statements in the inscription with the actualities on the maps, gives the following results :—

According to the inscription.	*According to the map No. 76.*
(1) Bhâṁshara	Bhâkhar { lat. 23° 51′ N. long. 72° 28′ E.
bounded east by { Kuralî / Dâsayaja	{ o / Dâsaj
„ south { Kuralî / Tribha	{ o / Tarabh
„ west { Arathaura / Uṁjhâ	{ Aithôr[4] / Unjha
„ north { Uṁjhâ / Dâsayaja / Kâmbalî	{ Unjha / Dâsaj / Kâmbli [actually north]
(2) Râjapurî	Rajapur { lat. 23° 19′ N. long. 72° 26′ E. } Map No 78.
bounded east by { Kûlâva[saṇa] / Dâṁgaraṇâ	{ Jhulâsan [Map No. 6]. / Dângarwa
„ south-east { Chaṁḍâvasaṇa / Indrâvaḍa	{ Charâsan / Idarâd
„ south Âhîrâṇâ	Irânâ
„ west { Sirasâvi / Naṁdâvasaṇa	{ Sarsâô / Nandâsan
„ north-west { Uṁtaûyâ / Sirasâvi	{ Utwa / Sarsâô
„ north Naṁdâvasaṇa	Nandâsan
north-east Kuîyala	Kiôl.

I may add that Kuralî probably exists. The map, No. 4, on which it ought to stand, is at present not accessible to me. I suspect that there is a mistake in one of the two names, Kûlâva-[saṇa] and Jhulâsan, which do not properly correspond. Possibly the sign on the inscription has been misread. In Kuîyala-Kiôl, the transposition of the second and third letters ought to be noted.

The results show that the **Vishaya Pathaka** included the districts south-east of Sidhpur, and the **Daṁḍâhî Pathaka** those east of Kaḍi. The meaning of the first name is clear; that of the second I am unable to explain.

[3] As the chief priest in Maṇḍalî-Mâṇḍal (plate II. line 18) is made the manager of the villages, Mâûla probably lay close to the latter town. [4] The correct name is Athôr, see *Bombay Gazetteer*, Vol. VIII. p. 619.

SIRPUR STONE INSCRIPTION OF SIVAGUPTA.

BY PROFESSOR F. KIELHORN, C.I.E.; GÖTTINGEN.

This inscription, which, at Mr. Fleet's request, I edit from rubbings supplied by General Sir A. Cunningham, was discovered in 1874 by Mr. Beglar,[1] at a temple of the village of **Sirpur**, — or **Srîpura**, as it is called in the inscription itself, — about forty miles east by north from Râypur, in the Central Provinces; and an account of it, accompanied by a photo-zincograph,[2] was given by Sir A. Cunningham, in *Archæol. Survey of India*, Vol. XVII. pp. 25-26, and Plate xviii. A. When first discovered, and when the rubbings were taken, it was complete; according to Sir A. Cunningham, in 1881 the upper proper right corner of the stone had subsequently peeled off, carrying away the beginning of each of the first three lines.

The inscription contains 17 lines. The **writing** covers a space of about 13½″ broad by 14½″ high, and was, at the time when the rubbings were taken, in a fair state of preservation; Judging from the rubbings, about ten *aksharas* were even then almost completely effaced; but every one of these can be readily supplied, so that the actual reading of the inscription, in my opinion, does not admit of any doubt whatever. The **size of the letters** is between ⅜″ and ½″ The **characters** belong to the northern class of alphabets; they resemble those of the Ghôsrâwâ inscription, of which a photo-lithograph is given *ante*, Vol. XVII. p. 310, and may be referred to about the eighth or ninth century A. D. The **language** is Sanskṛit; and, excepting the introductory *ôṁ namaḥ Śivâya*, the inscription, composed by Kṛishṇanandin, the son of Dêvanandin, is in verse. In respect of **orthography**, I have only to note that *b* throughout is denoted by the sign for *v*.

The proper object of the **inscription** is, to record that two persons, named Nâgadêva and Kêśava, subjects of a prince Śivagupta, assigned certain funds for providing garlands of flowers for the worship of Śiva at the town of **Srîpura**. And, by way of introduction, it is stated that **Sivagupta**, also styled Bâlârjuna, was a son of **Harshagupta**, the son of **Chandragupta**, who was a son of **Nannadêva**, also called Nannêśvara, the son of **Indrabala**, who was a son of the prince **Udayana**, of the family of Śaśadhara, 'the Moon,' *i.e.* **of the lunar race**; not, as has been stated elsewhere, in consequence of a misreading, 'of the race of Śavaras' or 'of the Śavara lineage.' Considering the promise given by Mr. Fleet in *Corpus Inscr. Ind.* Vol. III. p. 294, I will only state here that, of these princes, Indrabala and Nannadêva are clearly the two chieftains who are mentioned in line 16 of the Râjim Copper-plate Inscription of Tîvaradêva, *ib.* p. 295.

The inscription is **not dated**, but it may, as intimated above, on palæographical grounds, be referred to the eighth or ninth century A.D. And this, too, is the time to which, on the grounds of language and style, I would assign the copper-plate grant of Tîvaradêva. I am, at any rate, convinced that neither inscription can be older than A.D. 700.

In *Archæol. Survey of India*, Vol. XVII. Plates xviii. B., and xix. C.D., Sir A. Cunningham. has given photo-zincographic copies of **three other (fragmentary) inscriptions** from Sirpur, the characters of which closely resemble those of the present inscription, and which also are undated. Of these, the inscription B. has the name of **Sivagupta** in line 11; and C., the name of **Harshagupta**, which was followed by that of his son **Si[vagupta]**, in line 4, and also the name of **Srîpurî**, in line 8; as has been pointed out already by Sir A. Cunningham. I cannot attempt to edit these inscriptions from the published photo-zincographs.

TEXT.[3]

1 Ôṁ[4] namaḥ Śivâya || Pâyâd[5]=âliṅgitâ yushmân=ka[ṇṭha]-mêchaka-rôchishâ | Śambhô[r=bha][5]-

[1] *Archæol. Survey of India*, Vol. VII. p. 169.

[2] This photo-zincograph appears to have been taken from a rubbing so much touched up by hand that some of the letters are quite disfigured and spoilt; notably, at the end of line 2, the first *śa* of *śaśadhar-ânvayaḥ*. It is a matter for regret that the rubbings before me are not suitable for photo-lithography.

[3] From the rubbings. [4] Expressed by a symbol. [5] Metre, Ślôka (Anushṭubh); here, and throughout.

2 sm-âṅgarâgasya chchhâyâ-kṛi[shṇâ ta][6]nu-chchhaviḥ ॥ Âsîd=Udayanô nâma nṛipaḥ [Sa][7]-
3 sadhar-ânvayaḥ । abhûd=Valabhidâ tulyas=tasmâd=Indrava(ba)lô va(ba)lî ॥ Tataḥ śrî-
4 Nannadêvô=bhûd=abhimâna-mahôdayaḥ । pûrṇṇâṁ Nannêśvar-âkhyô yaś=chakâr=ô[r]vv[îṁ Śi ?]-
vâlayaiḥ ॥ Chandraguptô bhuvô gôptâ tasya jajñô sut-ôttamaḥ । tata[ḥ]
6 śrî- Harshaguptô=bhûj=ja[gad-dha][8]rsha-niva(ba)ndhana[m] ॥ Tasy=âjanishṭ=ôshṭa-raṇaḥ
7 Śivaguptô mahîpatiḥ । dhanur-vvijñâna-mukhyô yaḥ khyâtô Vâ(bâ)lâ-
8 rjun-âkhyayâ ॥ Śyâmâm=asi-latâṁ saṁkhyê kṛitvâ yaḥ kara-saṅgin[îṁ] ।
9 priyâm=iv=âlaṅkurutô matta-mâtaṅga-mauktikaiḥ ॥ Yasya nirjjitya nirjjitya
10 su-bhṛitya iva sâyakaiḥ । [vyu]tthitaṁ râjakam=iva straiṇam=arppayati
11 Smaraḥ ॥ Tasya bhṛitya-[vi]śêshô=sti Nâgadêvô dvij-ôttamaḥ । Kêśavaś=cha
12 kal-ôdagrô vyagraḥ sukṛita-karmmabhiḥ ॥ Tâbhyâṁ saṁbhûya sâdhubhyâṁ gṛihî-
13 tvâ vitta-vistaraiḥ । sarvva-Śrîpura-vâsibhyô mâlikêbhyas=Triśûlinê ॥ Kṛi-
14 [tsna][9]-kilvisha-vighnâya kashṭ-âpat-pratighâtinê । purusha-pramâṇaṁ dattaṁ [ku]su-
15 ma-srak-sha(cha)tushṭaya[ṁ] ॥ Êtad=â mêdinî-nâśâd=âmôd-ônmada-shaṭpadaṁ । astu
16 shaṭpada-kaṇṭhasya Śrîkaṇṭhasy=ârchchanâ-kṛitê [॥] Praśastim=atanôd=êtâṁ vaidya-
17 śrî-Dêvanandinaḥ । śrî-Kṛishṇanandî tanayô naya-praṇaya-kêtanaṁ ॥

TRANSLATION.

Ôṁ ! Adoration to Śiva !

(L. 1.)—May the hue of the body of Śambhu, who covers himself with ashes, guard you,—which is darkened as it were by a shadow, encircled as it is by the dark-blue lustre of (*his*) neck !

(L. 2.)—There was, **of the family of the Moon**, a prince named **Udayana**. From him sprang the mighty **Indrabala**, equal to the destroyer[10] of Vala. From him sprang the illustrious **Nannadêva**, the possessor[11] of self-reliance; who, called 'Nanna, the lord,'[12] filled the earth with temples of (the lord) Śiva. As his most excellent son, there was born **Chandragupta**, a protector of the earth; (*and*) from him sprang the illustrious **Harshagupta**, a cause of joy to the world. To him was born the lord of the earth, **Śivagupta**, fond of war; who, foremost in the knowledge of the bow, is famous under the appellation of **Bâlârjuna**;[13] who in battle, holding the dusky creeper-like sword in his hand, decorates it, like a mistress, with the pearls (*struck out of the frontal globes*) of infuriated elephants; (*and*) to whom the god of love, like a good adherent, hands over the women-folk, having repeatedly conquered them with (*his*) arrows, like unto the lawless kings (*subdued by his master Śivagupta*).

(L. 11.)—His devoted servant is Nâgadêva, a distinguished twice-born; and Kêśava, highly proficient in the arts (*and*) zealous in the performance of good deeds. These two good men together have given four garlands of flowers,[14] of the measure of (*the height of*) a man, to the bearer of the trident,[15] who takes away all sin (*and*) counteracts misery and misfortune, having obtained them for abundant money from all[16] the gardeners dwelling at **Śrîpura**. Until the

[6] These *aksharas* are almost completely effaced.

[7] This *akshara* is faintly visible, but sufficiently clear to enable me to say that it is *'a*, and bears no resemblance whatever to the *tô* in Sir A. Cunningham's photo-zincograph. The second *akshara* of the following line, too, is distinctly *dha*, and cannot possibly be read *va* (or *ba*).

[8] These *aksharas* are almost completely effaced.

[9] This *akshara* is almost completely effaced.

[10] *i.e.* Indra.

[11] *mahôdaya* = *svômin*, a meaning for which the dictionary has no quotation.

[12] Or Nannêśvara.

[13] *i.e.* the young Arjuna; Arjuna was famous as an archer.

[14] In connection with the verse in line 15-16, I understand this to mean that they provided funds for always decorating the idol of Śiva with four garlands, or made a payment to that effect to the gardeners of Śrîpura.

[15] *i.e.* Śiva.

[16] I take the word *sarva* of the text to refer to *mâlikêbhyas*.

destruction of the earth, may these (*garlands*), the fragrance of which intoxicates the bees, serve for the worship of Śrîkaṇṭha, whose neck is (*black*) like a bee!

(L. 16.) — The illustrious Kṛishṇanandin, a home of prudence and kindness, the son of the illustrious Dêvanandin, the physician,[17] has composed this eulogy.

WEBER'S SACRED LITERATURE OF THE JAINS.

TRANSLATED BY DR. HERBERT WEIR SMYTH.

(*Continued from Vol.* XVII. *p.* 345).

7. kusîlaparibhâsiyaṁ °bhâsâ V, kuśîlaparibhâshâ, with 30 vv.; *sarvê jîvâḥ sukhaishiṇaḥ.*

8. vîriyaṁ with 26 vv.; of *bâla* and of *paṁḍiya*; in v. 25 buddhâḥ in a good sense = *jnâtatattvâs.*

9. dhammô with 36 vv.; in v. 1 *mâhaṇêṇa maïmayâ, brâhmaṇêna matimatâ* referred by the Schol. to Vîra. It concludes: *gôravâṇi ya savvâṇi nivvâṇaṁ saṁdhaê*[1] *muṇi tti bêmi* [264].

10. samâhî, samâdhi, with 24 vv.; it concludes: *nô jîviam ṇô maraṇâ 'bhikaṁkhî charejjâ bhikkhû valagâ vimukko tti bêmi;* in place of *valagâ* we find in 12,22, 13,23, where the same conclusion recurs: valayâ, and in the schol. *valayam* is explained by *bhâvavalayaṁ, mâyâ, saṁsâraḥ.* If this reading is correct, perhaps Vêdic *valaga* might be thought of.[2]

11. maggô, mârga, with 36 vv.; in v. 1 *mâhaṇêṇa matîmatâ* as in 9, 1.

12. samôsaraṇaṁ, samava°, with 22 vv.; *kumârgatyâgaḥ*; four *samavasaraṇâni paratîrthikâbhyupagamasamûharûpâṇi*, i.e. the 180 *kiriyâvâi* etc. (see p. 259, 266).

13. ahatahaṁ, yathâtatham (hence by the ampliative *ika* or *ya* also): *âhattahiê*, âhittihiê, *âhattahijjam*; *avitaha* (*Âv.*), with 23 vv.; *samyakcharitram.*

14. gaṁtha (gaṁdhô V), grantha, with 27 vv.; *graṁthaṁ dhanâdikaṁ tyaktvâ. . .*

15. jam-aîam, yam atîtam (according to the opening words), or *âdânîyaṁ*; with 25 vv.

16. gâhâ or gâthâshôḍaśakaṁ;[3] despite this name, a prose explanation of the names mâhaṇa, samaṇa, bhikkhu, niggaṁtha and their identical signification (*êkârtha*).

b. Second śrutaskandha.

1. puṁḍarîê, °riyaṁ V, puṇḍarîka.[4] Comparison of the bhikkhu with a lotus flower in the middle of a pond; it begins (see above, p. 248): *suaṁ mê âusaṁ, têṇaṁ bhagavayâ* [265] *êvam akkhâyam: iha khalu poṁḍariya nâmaṁ ajjhayaṇê, tassa ṇaṁ ayaṁ aṭṭhê pannattê.* This introductory formula, the second part of which occurs again in *aṅga* 6 *et seq.*, is repeated with corresponding modification in *ajjh.* 2-4. All four *ajjh.* are in prose.

2. kiriyâṭhâṇaṁ, of the 12 or 13 *kriyâsthâna.*

3. âhâraparinnâ, °parijñâ. In the schol. a variant of the scholars of Nâgârjuna is adduced with the words Nâgârjunî(yâ)s tu paṭhaṁti. *Nâgajjuṇavâyaga*, or °*ṇâyaria*, °*ṇarisi*, is mentioned with great honour in the opening of the *Nandî* and of the *Âv.*, in the list of teachers v. 39, 40, 45, and in fact as separated by three gradations merely — Bhûadinna, Lôhichcha and Dûsagaṇi — from the author himself, whom the scholiast calls Dêvavâchaka = Dêvarddhigaṇi, Jacobi, *Kalpas.* p. 15n.

4. pachchakkhâṇakiriyâ, pratyâkhyânakriyâ.

5. in S. *Âv.* V. aṇagâraṁ (°*rasuya* S.); here however correctly aṇâyârasutam, anâchârasrutam, in 34 vv.; it opens as follows: âdâya baṁbhachêraṁ cha âsupannê (âśuprajñaḥ paṇḍitaḥ) imaṁ charaṁ | assiṁ (asmin) dhammê aṇâyâraṁ n'âyareyyâ kâyâ i vi ||

6. Addaïjjaṁ, Ârdrakîyaṁ, in 55 vv. A sermon of Ârdraka, the son of a merchant who, according to the scholiast, from the sight of a picture of Jina sent to him as a debt of

---

[17] Or, simply, 'the learned.'

[1] môkshaṁ saṁdadhyât.

[2] cf also the manner of death valayamayakam *up.* I. 70, "death by magic arts?" Little can be made out of the commentaries. See the excellent glossary of Leumann which reaches me, May 1888, while these sheets are in the press.

[3] gâthâshôḍaśâkhyaṁ shôḍaśam adhyayanam. In V.: *gâhâsôlasagô nâmagaô.*

[4] cf. *aṅga* 6, 1, 19.

gratitude by Abhayakumâra (the son of the king Śrêṇika of Râjagṛiha), obtained *jâtismaraṇam* and turned to *pravrajyâ* so as to receive the *pratyêkabuddha* dignity, etc. The sermon appears to be addressed to Gôśâla. In the last verse: *buddhassa âṇâê imaṁ samâhiṁ* (*tattvajñasya* śrî Vîrasya *âjñâyâṁ* . .), buddha is used directly as a name of Vîra [266].

7. Nâlaṁdaïjjam, °dâ V., Nâlaṁdîyam,[5] in prose; śrâvakavidhiḥ).[6] Legend of Udaya (Udaka) Pêḍhâlaputta Mêtajja,[7] a Pâsâvachchijja, Pârśvâpatyîya, i.e. scholar, or follower of Pârśva, whom the *bhagavaṁ* Goyama (Indrabhûti) leads to Mahâvîra, after he has heard the same from the *Kumâravuttiyâ* (Kumâraputrîya), *nâma samaṇâ niggaṁthâ*. Udaya thus[8] leaves the châujjâma dhamma of Pârśva and accepts the paṁchamahavvaïyaṁ sapaḍikkamaṇaṁ dhammam of Mahâvîra.

The **table of contents** in *aṅga* 4 (or *Nandî*) is as follows: — kiṁ taṁ sûyagaḍê ?[9] sûyagaḍê ṇaṁ sasamayâ sûijjaṁti parasamayâ s. sasamayaparasamayâ s., jîvâ s. ajîvâ s jîvâjîvâ s, lôgô s. alôgô s. lôgâlôgô s.;[10] sûyagaḍê ṇaṁ jîvâjîva[11]-punna-pâv'-âsava-saṁvara-nijjara-baṁdha-môkkhâvasâṇâ payatthâ sûijjaṁti; samaṇâṇaṁ achirakâlapavvaïyâṇaṁ kusamayamôhamatimôhiyâṇaṁ saṁdêhajâya-sahajabuddhi-pariṇâma-saṁsaïyâṇaṁ[12] pâvakaramaliṇamaïguṇavisôhaṇatthaṁ, asîyassa kiriyâvâisayassa, chaürâsîê akiriyâvâîṇaṁ, sattaṭṭhîê annâṇiyavâîṇaṁ, vattîsâê vêṇaiyavâîṇaṁ, tiṇhaṁ têsaṭṭhâṇaṁ annadiṭṭhiya[13] sayâṇaṁ bûhaṁ[14] [267] kichchâ sasamaê ṭhâvijjaï;[15] nâṇâdiṭṭhâaṁta[16] vayaṇâ nissâraṁ suṭṭhu darisayaṁtâ vivihavittharâṇugamaparamasabbhâva-guṇavisiṭṭhâ môkkhapahôdâragâ[17] udârâ annâṇatam'aṁdhakâraduggêsu dîvabhûyâ sôpâṇâ chêva siddhisugaïgharuttamassa[18] nikkhôbhaṇippakampasuttatthâ.[19]

I have before me the **commentary** of *Harshakula*,[20] from the *Tapâgacha*. It was composed "*varshê* 1583," but not after Vîra, but after Vikrama, i.e. A.D. 1527.[21] The origin of the *Tapâgacha* dates from Vîra 1755.

III. The third aṅgaṁ, ṭhâṇam sthânam; an enumeration arranged in categories designed for the instruction of the more advanced and in fact for the eighth year of their instruction.[22] The categories comprise successively subjects or conceptions conceived as one, two, and so on up to ten. Hence the whole text consists of 10 *ajjhayaṇa*, which are called *êkasthâna*, *dvisthâna*, etc.; *ajjh.* 2—4 each contain 4 *udd.*, *ajjh.* 5 three *udd*, the rest of the *ajjh.* have no such sub-division, and exist as *êgasarâṇi* (V) of one *udd.* each.

From the miscellaneous contents of this compendium I extract the following: — the *nakshatras*: *addâ*, *chittâ*, *sâti* [268] are designated as *êgatârê*, and then the number of the stars of the other *nakshatras* is enumerated.[23] In an enumeration of the divisions of time in 2, 4 — beginning with *âvaliyâ* and reaching to *sîsapahêliya*,[24] *pallôvama*, *sâgarôvama*, *ôsappiṇî*, *ussappiṇî* — the

[5] Named from Nâlandâ, a suburb (P *bâhirikâ*) of Râjagṛiha.

[6] In the preceding 22 *ajjh.* sâdhv-âchâraḥ prarûpitaḥ.

[7] *Mêdâryagôtrêna* schol.; I conjecture that this is a misunderstanding for Mêvârya — see above, p. 235. *Mêvaryâ* is regarded as the tenth scholar of Mahâvîra; see Hêm. v. 32.

[8] s. Bhagavatî 2, 185 and Jacobi, *ante*, Vol. IX. p. 160.

[9] sûchanât sûtraṁ, sûtrêṇa kṛitam tat sûtrakṛitaṁ.

[10] In N. we first read lôê alôê, lôyâlôê, then jîvâ aj. j. lastly sasamaê p. sasamaaparasamaê; so also in the following *aṅgas*. The verb is in each of the nine instances in the plural: sûijjaṁti. The triads: jîvâjîvâjîvam (jîvâ ajîvâ jîvâjîvâ) lôkô'lôkô lôkaḥ (lôkâlôkaḥ), sat asat sad-asat are assigned specially to the Têrâsiyas, Trairâśika, by Abh. on aṅga 12, 1.

[11] jîvâjî° to visôhaṇattham is omitted by N.

[12] saṁdêhajâtâś cha sahajabuddhipariṇâmasaṁśayitâś cha yê.

[13] pâsamḍiya N.

[14] pratikshêpam.

[15] °vijjaṁti N.

[16] nânâ° etc. omitted in N.

[17] môkshapathâvatâraka.

[18] gṛihôttamasya.

[19] sûtram châ'rthaś cha niryukti-bhâshya-saṁgrahaṇî-vṛitti-chûrṇi-paṁjikâdirûpa iti sûtrârthaḥ.

[20] We have a commentary to the fourth *païnna* by a certain Harshakusala.

[21] The statements in reference to genealogy at the end are in agreement with Dharmasâgara's *Gurvâvalî* of the *Tapâgacha*, of the members of which patriarchs 44, 52-57 are mentioned; so that between 53 and 54 a *Jagachchandramuni* is referred to. See Kl. p. 257 ab.

[22] tatra bhavyasya môkshâbhilâshiṇaḥ sthitagurûpadêśasya prâṇinô, 'shtavarshapramâṇapravrajyâparyâyasyai 'va sûtrato 'pi sthânâṅgaṁ dêyam, Abhayadêva; see above, p. 223, 224.

[23] See my treatise on the *nakshatras*, 2, 381. *Ind. Stud.* 9, 448. 10, 293. Accord. to the schol. we have here to do with the *kattikô* series cf. *Bhag.* 1, 373. 441. The names of the nakshatras appear here invariably in their secondary form dhaniṭṭha, bhaddavayâ, etc. The name of the abhibudhnya is (2, 3) corrupted into *vuddhi* (see *Ind Stud.* 10, 296).

[24] A number of 194 places! tasyâṁ chaturnavatyadhikaṁ aṁkasthânaśataṁ bhavati.

yuga is inserted between the year and the century as intermediate gradation and the quinquennial *yugam* is thereby still used as a means of calculation. On the other hand, we have here the same enormous extension of periods of time, which we find in *upâṅga* 6 (*Jaṁbuddîvapannatti*), and in the *Anuyôgadvârasûtra*; see *Bhagav.* 1, 427,[25] though the latter works contain some modifications not present here. The existence of the above-mentioned *upâṅga* is furthermore recognized directly in 4, 1: *chattâri pannattîu aṁgabâhiriyâu paṁ(nattâu), taṁ (jahâ): chaṁdapannattî, sûrapannattî, Jaṁbuddîvapannattî, dîvasâgarapannattî.* The three *pannattis*, which are here mentioned in addition, occur again in 3, 1: *taô pannattîu kâléṇam ahijjaṁti, taṁ: chaṁdapannattî, sûrapannattî, dîvasâgarapannattî.* Here and in 4, 1, are found the titles of *upâṅga* 7, 5, 6, in 3, 1, those of *up.* 7, 5; to which in both cases the *dîvasâ°* is joined, which, though not an independent member of the *Siddhânta*, appears however as a section of the third *upâṅga*. That we have here to deal with the *upâṅgas* respectively named so and not merely [269] with homonymous doctrines, is proved by one circumstance especially; that besides the above-mentioned enumeration of the periods of time, the *abhijit* series of the *nakshatras*, which belongs to these works, is here already known — see *ajjh.* 7 near the end.[26] And even if the direct mention of *upâṅga* texts is in this case doubtful because such mention in the *aṅgas* does not occur in the text, but in the insertions at the hand of the redactor, in this case the designation (in 4, 1) of the four texts as *aṅgabâhiriya* is so distinct and so points to their actual existence apart from the *aṅgas*, that all doubts are put at rest. How far the *existing* texts of *upâṅga* 7, 5, 6, are meant by this, is, as we shall soon see, still an open question. One circumstance is worthy of note: — the order of names here is different from that of the existing texts; and the fourth name is equivalent merely to a part of the third *upâṅga* and not to the *upâṅga* itself.

We find in chapter 10 a second and more important statement or mention of texts existing apart from the *aṅgas*. In that chapter are specified not merely the names [270] of ten *dasâu* (*i.e.*, texts containing ten *ajjhayaṇas*), but also the names of each of the 10 *ajjh.* Among these are the names of four *aṅgas* (7 — 10), references to a fifth (11), and the name of the fourth *chhêdasûtra*; the other four names have in our *Siddhânta* no place whatever (*asmâkam apratîtâḥ*, *Abh. fol.* 285a).

At the head stand the **kammavivâgadasâu**; by this name the eleventh *aṅga* is meant — *vivâgasuê, vipâkaśrutam*; it contains, however not merely 10 but 20 *ajjh.*; and the names adduced here as being those of the ten *ajjh.* are found only in part in *aṅga* 11. Two of them, at least, are exactly the same (1, 4) and three partly so (6—8); so that we cannot gainsay that there is some connection[27] between these *dasâu* and *aṅga* 11. The names of the ten *ajjh.* here are: Miyâputtê,[28] Guttâsê,[29] *aṁḍe*,[30] Sagaḍe *'ti â varê*[31] | *mâhaṇê*, Naṁdisêṇê[32] ya, Sorie[33] ya, Uduṁbarê | *sahassuddâê âmalaê*[34] *kumârê* Lêchaî *'ti ya* |. It is well to be noted that in *aṅga* 4 (§ 43) too a text entitled *kammavivâya* is mentioned, [271] though 43 *ajjh.* are ascribed to it; and in the *Kalpasûtra Jinachar.* (§ 147) 55 *ajjh.* are attributed to the *pâvaphalavivâyâiṁ* alone: this was a subject which invited repeated working over!

The titles of *aṅgas* 7 — 9 appear as **dasâu** 2 — 4; and complete agreement exists in reference

[25] According to Leumann's communication this occurs also in *aṅga* 5,5,1. 6,7, 25, 5.

[26] mahânakkhattê sattatârê paṁ taṁ: abhitiâiyâ ṇaṁ satta nakkhattâ puvvadâriyâ paṁ taṁ: abhîi, savaṇê, dhaṇitthâ, sattabhisayâ, uttarabhaddavayâ, rêvatî; assiṇîyâdiyâ ṇaṁ satta nakkhattâ dâhiṇadâriyâ paṁ, taṁ: assiṇî, bharaṇî, kattiyâ, rôhiṇî, magasira, addâ, puṇavvasû; pussâtiyâ ṇaṁ satta nakkhattâ avaradâriyâ paṁ, taṁ: pussê, asilêsâ, mahâ, puvvâphaggunî, uttarâphaggunî, hatthô, chittâ; sâtiyâdiyâ ṇaṁ satta nakkhattâ uttaradâriyâ paṁ, taṁ: sâti, visâhâ, anurâhâ, jêṭṭhâ, mûlâ, puvvâ âsâḍhâ, uttarâ âsâḍhâ. cf. *Naksh.* 2, 377n, *Ind. Stud.* 10, 304, and see my comments on *aṅga* 4, 7.

[27] *Abh.* identifies them directly with the first *śrutaskandha* of the eleventh *aṅga* and represents the names and the contents of the single 10 *adhy.* as being all in harmony with the contents of the 10 *adhy.* found there.

[28] Mṛigâ, wife of Vijaya, king of the city Mṛigagrâma.

[29] gâs trâsitavân iti Gôtrâsô . . idam êva chô 'jhitaka nâmnâ Vipâkaśrute ujjhitakam uchyatê.

[30] cf. *aṅga* 6, 1, 3,; kukkuṭâdyanêkavidhâṁḍakabhâṁḍavyavahâriṇô . .; Vipâkasrutê châ 'bhaggasêna itî 'dam adhyayanam uchyatê.

[31] śakaṭam iti châ 'paraṁ. [32] Vipâkaśrutê cha Naṁdivardhanaḥ śrûyatê. [33] Saurika.

[34] sahassuddâê A (with *h* fallen out), sahasuddâhê B; sahasâ akasmâd uddâhaḥ prakrishṭô dâhaḥ sahasrâṇâṁ vâ lôkasyô 'ddâhaḥ sahasrôddâhaḥ, âmalaê tti rasrutêr lasrutir ity âmarakaḥ samastyêna mârir . .

to the *uvâsagadasâu* (*aṅga* 7), even as regards the names of the ten *ajjhayaṇas*. The eighth and ninth *aṅga*, the *aṁtagaḍadasâu* and the *aṇuttarôvavâtiyadasâu* have here however only ten *ajjh.* allotted them, whereas in the *Siddhânta* they have 93 or 33. The names of the ten *ajjh.* are for *aṁtagaḍad* : Namî Mayaṁgê Somilê Râmaguttê[35*] Sudaṁsaṇê chêva | Jamâlî ya Bhagâlî ya Kiṁkammê Pillatê ti ya | Phâlê Aṁbatthaputtê[36] ya êm (êvam) êtê dasa âhiyâ || Among these I can discover but one name, *Bhagâlî*, which shows any connection with *aṅga* 8, 4, 2 (Mayâlî); or perhaps we may extend the number to two names connected with 9, 3, 4, 5 Pellaê, Râmaputtê. The names of the ten *ajjh.* of the *aṇutt°* are, Isidâsê ya Dhannê ya Sunakkhattê kattitê (Kârttika) ti ya | Saṁdhâṇê Sâlibhaddê ya Aṇaṁdê Têyalî[37] ti ya | Dasannabhaddê Aimuttê êm êtê dasa âhiyâ || Among these there are at least three names which recur in *aṅga* 9, 3, 1-3

It is perfectly manifest that the author of *aṅga* 3 possessed entirely different texts of *aṅgas* 8, 9, than those in our possession. The same holds good in the case of *aṅga* 4, since it ascribe to these *aṅgas* only ten *ajjh.* each. See below. The means made use of by Abhayadêva to reconcile this discrepancy are very simple. He says, on *aṅga* 8, after [272] recognizing the fact of the discrepancy : — *tatô vâchanâṁtarâpêkshayâṇî* (°*kâṇî* ?) '*mânî*' *ti saṁbhâvayâmô, navajanmâṁtaram apêkshayai 'tâni bhavishyaṁtî 'ti vâchyaṁ, janmâṁtarâṇâṁ tatrâ 'nabhidhây' mânatvâd iti* — and likewise on *aṅga* 9 :- *tad êvam ihâ 'pi vâchaṇâṁtarâpêkshayâ adhyayanavibhâga uktô, na punar upalabhyamânavâchanâpêkshayê 'ti*. His statements in reference to the stories themselves are given with tolerable detail on *aṅga* 9.

As the fifth member of the ten dasâu the âyâradasâu are enumerated. The names cited for the ten *ajjh.* belonging to these are identical with those of *chhêdasûtra* 4. This therefore proves that the latter is to be understood by the âyâradasâu.

(*To be continued.*)

BOOK NOTICE.

REPORT ON THE SEARCH FOR SANSKRIT MSS. in the BOMBAY PRESIDENCY during the year 1883-84 by R. G. BHANDARKAR, M.A., Ph.D., Bombay Government Central Press, 1887. Pp. 479, viii.

Dr. Bhâṇḍârkar's Second Report is a worthy successor of the first. It shows the most conscientious devotion to the Search, and is full of instructive and interesting matter. The beginning describes the results of a journey to Anhilvâḍ Pâtan (this, not Pâṭhan, is, p. 1 note, the correct spelling), which Dr. Bhâṇḍârkar undertook in 1883 together with Professor A. V. Kâṭhvâte of Ahmadâbâd. The two scholars visited the old Jaina Bhaṇḍârs, which I saw in 1875 and 1876, and obtained access to some hitherto unknown important Brâhmaṇical libraries. In the Bhaṇḍârs they found at least something to glean, though most of the works, which Dr. Bhâṇḍârkar enumerates as inspected, are represented by one or several copies in the earlier portions of the Deccan College collection. To these books, known already some years ago and partly copied for Government from the Pâṭan MSS., belong the important *Vyutpattidîpikâ*, the *Prâmâṇamañjarî*, the *Vijayaprâśasti*, the *Śêshasaṁgraha*, the *Kumârapâlacharitas* of Jinamaṇḍana and, if I mistake not, of Jayasimhasûri, the *Saṁmatitarkaṭîkâ*, the *Âptamîmâṁsâlaṁkara*, and the *Kâvyakalpalatâvṛitti*. Among the new finds, on the other hand, may be mentioned as particularly valuable a good old copy of the rare *Kîrtikaumudî* and a mutilated *Abhilashitachintâmaṇi*. Dr. Bhâṇḍârkar had also made a catalogue of the Bhaṇḍâr of the Tapâgachha and prints it in Appendix I. Another copy, which I had prepared in 1875, ought to be in the Deccan College. I did not print it, because the descriptions of the books are too imperfect. I merely marked certain books which Paṇḍit Nârusaṁkar examined, and some of which, *e. g.* the *Vijayaprâśasti*, and the *Narandrâyaṇânandakâvya* by Vasantapâla, *recte* Vastupâla, I then had copied, and included in the collection of 1875-77. Among the Brâhmaṇical libraries discovered at Pâtan by Dr. Bhâṇḍârkar, that of Jasvantrâi Gôpâlrâi, seems to be the most important, as it contains six of the, in Western India, rare Saṁhitâs of the Bhâgavata-Pâñcharâtra sect.

35* *Râmaputra*, with the Digambaras, see the *Tattvârthavârttika* in Prof. Peterson's Second Report, p. 157. Also the existent Śvêtâmbara text presents *Râmaputta*, see below p. 321.—L.

36* Thus B. *Avvaddha°* A. With the Digambaras we find (l. c.) *Yamalî* kavalika-Nishkambala-Pâl'-*Âmbashtaputra*. In some better MS. the first name might turn out to be Yamâlî and in the second some name corresponding to Bhagâli may be hidden.—L.

37 Taitalisuta iti yô jñâtâdhyayanêshu (*aṅga* 6, 1, 14) śrûyatê sa nâ 'yaṁ, tasya siddhigamanaśravaṇât. We have here in all probability an intentional variation.

Dr. Bhâṇḍârkar's important new views on the doctrines and the age of the Bhâgavatas will be noticed below. His discoveries make it desirable that all the sacred works of the sect should be collected and be carefully studied. I would recommend that copies of those not yet procured should be obtained from the Sârasvata Bhâṇḍâgâra of the Mahârâja of Mysore (see Dr. Kielhorn's Supplementary Catalogue). The great Bhâgavata Math at Mulhêr in Khândêsh, which I have never been able to visit, might also be tried.

Two MSS. acquired at Pâṭaṇ, a copy of Halâyudha's *Kavirahasya* and a curious fragment of a brief history of Gujarât from the beginning of the Châpôtkata dynasty down to the reign of Aurangzeb, induce Dr. Bhâṇḍârkar to offer some historical remarks. With respect to the former work he maintains, in my opinion correctly, that it was written during the reign, not of Kṛishnarâya of Vijayanagara, but of an older Râshtrakûṭa prince, called Kṛishṇa. The verses printed in App. III. are found in all MSS. from Bombay and Gujarât, and occur also in a copy of my private collection, (now in the India Office Library), which is accompanied by the commentary of one Ravidharman. The Dekhanî text, which leaves out the name of the Râshtrakûtas, is, as Dr. Bhâṇḍârkar shows, not worth much. I also agree with Dr. Bhâṇḍarkar in believing it probable that the *Abhidhânaratnamâlâ* has been written by the author of the *Kavirahasya*. It is an ancient Kôsha, as it is quoted by Hêmachandra and his pupil Mahêndra, and probably has been used by Yâda Prakâśa for his *Vaijayantî* about 1000 A D. Which of the three Râshṭrakûta Kṛishnarâjas is the theme of Halâyudha's laudation, cannot be determined for the present. It may have been Kṛishnarâja I., as Dr. Bhâṇḍârkar thinks, but there is no proof for the assertion. The *Kavirahasya* is, however, certainly more than 900 years old.

A full account of the contents of the historical fragment is given in pp. 9-14 and App. III L. The piece is certainly very interesting. But I doubt that it deserves the great confidence which Dr. Bhâṇḍârkar places in it. Among its dates and statements which we can control, there are numerous errors In the Hindu period the dates of Kumârapâla and Mûlarâja II. are, as Dr. Bhâṇḍârkar admits, very much out. Its assertion, too, that Kumârapâla's mother was a sister of Siddharâja-Jayasimha is incredible. Tribhuvanapâla, the father of Kumârapâla, was Jayasiṁha's second cousin. Hence a marriage with the sister of the latter would have been opposed to the sacred law and to the custom of the Râjputs, who all practice exogamy and are very strict in this respect. Jinamaṇḍana's statement in the *Kumârapâlacharita*, that the mother of his hero was a Kaśmîrian princess, is more plausible. In the statements on the Muhammadan period there are a number of very bad errors. Mudâpar (Muzaffar) began to reign, not in V S. 1418 or 1361-62 A.D., but in 1396 A D.; Ahimud (Ahmad I.), not in V.S. 1436 or 1379-80 A.D., but in 1412 A.D. The reigns of Sultân Muhammad from 1443 A D and of Kutb from 1451 A.D. have been left out. Dâud Shâh did not reign 36 *years* from V. S. 1468 or 1411-12 A D., but *for seven days* in 1459 A.D. Under these circumstances I cannot consider the new document more trustworthy than the *Vichâraśrêṇi* of Mêrutunga, for my reliance on which Dr. Bhâṇḍârkar blames me. The text of the latter work no doubt contains mistakes which are due to clerical errors in the original of the bad copies of the Government and Bhâû Dâjî's collections. (Thirteen or fourteen years ago I saw a really good copy at Barôdâ, but could not obtain it.) But late researches have convinced me that the mistakes are not as formidable, as I formerly thought, and as Dr. Bhâṇḍârkar holds. I am now able to prove that an old tradition existed, which asserted the existence of *eight* Châpôtkata kings, and assigned a *long* reign to the last of them. Hence I do not attach any weight to the new dates for Tribhuvanapâla, Vîsaladêva, and the other Vâghêlâ kings. The latter, though corroborated by another late writer, Dharmasâgara, p. 150, are contradicted by a Pattâvali, an abstract of which Mr. Bhâû Dâjî published in the *Jour. Bo. Br. R A. S* Vol. IX. p. 137. According to this work, Tribhuvanapâla ruled not *four years* but *two months and twelve days*, Vîsaladêva 18 years, 7 months and 11 days, Arjunadêva 13 years 7 months and 26 days, Sârangadêva 21 years, 8 months, and 8 days. These circumstantial statements look more trustworthy than the round figures of the other sources. But I would not now pin my faith on any Paṭṭâvali or Prabandha, whose assertions, like those of the Purâṇas, can only be accepted provisionally in the absence of really historical information from contemporary works, inscriptions, and MSS.

On his return from Pâṭan, Dr. Bhâṇḍârkar looked over some portions of the Jaina Bhaṇḍârs at Ahmadâbâd. His personal examination of their contents was rewarded by several very interesting discoveries. The most important find is a large fragment of a second copy of Bilhaṇa's *Vikramâṅkadêvacharita*, including cantos i. 62 to vii 76. The MS., though much younger than the Jêsalmîr copy, is yet, as Professor Bhâṇḍârkar says, very valuable. On examining the *varietas lectionum* given in App. III. R., I find that it allows us to correct the printed text in 41 verses, while in some

other cases it confirms the corrections which I pointed out as necessary in the Addenda and Corrigenda. Two of these various readings are also important in other respects, as they make it probable that Bilhana wrote the first copy of his poem in the Sâradâ characters of his native country. The Jêsalmîr copy reads, v. 7, तन्मदद्विरदपादचूर्णितं सैन्यमेककवलं चकार सः ॥, while the Ahmadâbâd MS. has उन्मद°. The latter is without a doubt the correct reading The error of the writer of the Jêsalmîr MS. is most easily explained, if it is assumed that he transcribed from a Sâradâ MS., because in that alphabet त and उ are almost indistinguishable. The same supposition best explains in vi. 49 the mistake जवमनुमितधावनानुरूपं for जवसमुचितधावनानुरूपा. For in the Sâradâ alphabet there is very little difference between म and स and between मि and चि. The majority of the remaining 180 or 190 new readings is made up of mistakes, or is due to the rage of the Pandits for altering the old texts, which has caused so much mischief in most classical Sanskrit works. I trust that at some future visit to Ahmadâbâd Dr. Bhândârkar's hope of finding the missing portion of the MS. may be realized.

Another very valuable find is Sômêśvara's second Mahâkâvya, the *Surathôtsava*, pp. 19-20, App III. S, which in its fifteenth canto gives an account of the author's ancestors, the Purôhitas of the Chaulukya kings, and contains various important notes on the history of Gujarât. The name of Sômêśvara's family was, according to the Sanskrit text, Gulêcha, not Gulêva, as Dr. Bhândârkar doubtingly writes on p. 20, and this race belonged to the Nâgara sub-division of the Gujarât Brahmans. Even this note possesses considerable interest, as it shows that the Nâgaras were in the tenth century as influential as they are in the present day, and that the modern Gulêchas, whose name I remember to have met with in Gujarât, can boast of a prouder pedigree than most of the noble houses of Europe. The first member of the family who attained to the dignity of domestic priest to the sovereign of Gujarât was Sôla, and the king who appointed him was Mûlarâja I., the founder of the Chaulukya dynasty. These statements too possess a considerable significance. The appointment of a new Purôhita proves that on Mûlarâja's accession considerable changes in the royal household were made. Such things would not have happened, if the Chaulukya prince had ascended the throne of Gujarât by the right of succession on the extinction of the Châuḍâ line. But they were only too natural, if Mûlarâja I., as his land-grant asserts, "conquered the Gûrjaramaṇḍala by the strength of his arm." Among Sôla's descendants was Âma who saved the life of the sixth Chaulukya prince, Karṇa. Regarding him it is said that he made a Kṛityâ or evil spirit, which the Purôhita of the king of Mâlvâ had raised, turn against its author. The reason which moved the Mâlava priest to use his magic skill is stated to have been, that the territory of his master was harassed by the king of Gujarât. Here we have again an indication that the reign of "goodman" Karna, was not as peaceable as the *Dvyâśrayamahâkâvya* and the Prabandhas represent it to have been. While these works do not mention any wars, Bilhana's drama, *Karṇasundarî*, which Paṇḍit Durgâprasâd has lately discovered and published in the *Kâvyamâlâ*, speaks of a successful expedition against the Muhammadan rulers of Sindh and their Kâbulî allies. Now we learn that the hereditary feud between Mâlvâ and Gujarât did not sleep during Karna's reign. I will add that a contemporary of Sômeśvara makes the same assertion, as a paper to be published in the *Transactions* of the Vienna Academy will show. It is also interesting to see that in the eleventh century A.D. the Purôhitas had to show their skill in the foul rites of the Atharvavêda, which made their office the object of much obloquy. In the notes on the exploits of Siddharâja, the employer of Âma's son, Kumâra, the assertion that the king humbled the prince of the Sapâdalaksha country, or of Śâkambharî-Sâmbhar in Râjputânâ, deserves attention Curiously enough Hêmachandra, Siddharâja's court Paṇḍit and annalist, does not speak of this war, nor do the later Prabandhakâras. Only Sômêśvara mentions it in the *Kîrtikaumudî*, and again in the *Surathôtsava*. In spite of Hêmachandra's silence it is perfectly credible, because it helps to explain Arnôrâja's attack on Gujarât, which occurred immediately after Jayasiṁha's death. It may, however, be doubted whether the result of the war was as favourable to Gujarât as Sômêśvara asserts. It is more probable that Jayasiṁha tried to extend his sway also to the north-east, but failed. That would explain Hêmachandra's otherwise inexplicable silence regarding the event. The next name in the list of Sômêśvara's ancestors, that of Âmiga, is chiefly interesting because it occurs in the Prabandhas. Mêrutunga's *Prabandhachintâmaṇi*, p. 205 (Bomb. edition), and the *Prabhâvakacharita*, tell of a squabble of his with Hêmachandra. The latter work places the event in the reign of Jayasiṁha, while Mêrutunga, I think with Dr. Bhândârkar, more correctly assigns it to the time of Kumârapâla. Both works mention that Âmiga held the office of Purôhita. The remarks on Âmiga's sons contain too, something new. First, the statement that

Kumârapâla, though a convert to Jainism, received an orthodox burial and that his ashes were thrown into the Ganges, possesses some interest. It shows that the Brâhmaṇical reaction on Ajayapâla's accession to the throne was indeed complete, as the Jaina Prabandhas too assert. More startling and hardly credible is the second statement that Kumârapâla had a son who became king. According to the *Surathôtsava*, xv. 31-32, it looks as if Sômêśvara meant to say that this son of Kumârapâla was Ajayapâla. All the Prabandhas, as well as Kṛishṇâji, the author of the *Ratnamâlâ*, assert that Kumârapâla had no son, and that Ajayapâla was the son of his brother Mahîpâla, whom, according to some, he tried to set aside in favour of his daughter's son, Pratâpamalla (see my essay *Über das Leben* des *Jaina Mönches Hemachandra* p. 50, *Denkschriften der Wiener Akademie* 1889). It may be that Sômêśvara has made a slip, just as in the *Kîrtikaumudî* ii. 32, where he calls the king of Mâlvâ, made prisoner by Jayasiṁha, Naravarman, while it was Yaśôvarman, Naravarman's son, according to Hêmachandra, an eye-witness of the king's triumphal entry on his return from Mâlvâ. It would lead me too far, if I were to discuss the further details on the history of Sômêśvara's father, Kumâra, who was Âmiga's second son, those on the author's own life, and those on Vastupâla, his Jaina patron and friend. I will only add that the panegyric on Vastupâla indicates that the work was written before the death of the latter in Vikrama-Saṁvat 1297. The Dabhôî Praśasti of V. S. 1311 shows that Sômêśvara survived his friend by many years.

Amongst the other works which Dr. Bhâṇḍârkar saw in Ahmadâbâd the complete copy of Jayanta's commentary on the *Kâvyaprakâśa* possesses a considerable value, as it proves that Mammaṭa's treatise was in great repute at the end of the 13th century even in Gujarât, and as the author turns out to have been the son of the Purôhita of king Sâraṅgadêva's minister. The date of the work V. S. 1350 is the same as that of Sâraṅgadêva's inscription at Âbû. To Dr. Bhâṇḍârkar's remarks, p. 17, No. 13, on the Prâkṛit *Subhâshitâvali* of Jayavallabha, which is variously called in the MSS. *Vajjâlayô*, *Vijjâlayô*, *Vijjâlaggâ* and *Vijjâhulao*, I may add that I have drawn attention to its existence in my Report for 1874-75, when I was shown a copy by the keeper of Hêmachandra's Bhaṇḍâr at Pâṭan. I then secured one copy, and later, in 1879-80, a second. With respect to No. 8, I must state that I believe the title *Kâśikâṭîkâ* which is given on p. 65, to be the correct one. The copy in my private collection (now in the I. O. L.) of a portion of the work, which was transcribed from a MS. of the Madras Government Collection, gives too *Kâśikâ*, not *Kârikâ*.

The next portion of Dr. Bhâṇḍârkar's Report, pp. 23-157, contains very full and most instructive notes on the MSS. purchased for Government in 1883-84. The number of his acquisitions amounts (see App. II.) to 737, 325 of which come from Gujarât and North-Western India, and 412 from the Marâṭhâ Country. Under the heading Vêdas, there is, besides some not very important works, at least one curiosity, a MS. containing portions of the *Vâjanêyisaṁhitâ* in the Krama- and Jaṭâ-pâṭhas. I have seen a similar MS. in the library of the Asiatic Society in Bombay.

In the second section we have large fragments of the Śrautasûtras of Âśvalâyana, Baudhâyana, Âpastamba, and Kâtyâyana, accompanied by the glosses of ancient commentators, and a host of Kârikâs and Prayôgas, together with a sprinkling of works belonging to the other Aṅgas. Dr. Bhâṇḍârkar offers short remarks on the majority of their authors, and gives a full analysis of the authorities quoted by Trikâṇḍamaṇḍana-Bhâskaramiśra, of whose important Kârikâs he has obtained a complete MSS. He shows that Trikâṇḍamaṇḍana is quoted by Hêmâdri, and must therefore be anterior to the latter half of the thirteenth century A D. His authorities, of course, date from still earlier times. To them belong Karka, the commentator of the Sûtras of Kâtyâyana, Dhûrtasvâmin, the author of a Bhâshya on Âpastamba, Gârgya-Nârâyaṇa, and Bhavanâga, commentators of Âśvalâyana, and Bhavasvâmin, the commentator of Baudhâyana. Among these Bhavasvâmin must be particularly ancient, because he is quoted by Kêśava, the author of the *Prayôgasâra*, who himself is one of the authorities of Trikâṇḍamaṇḍana. Bhavasvâmin must therefore have flourished before the tenth century. The same may be said of Dêvasvâmin, according to whose commentary on Âśvalâyana [Gârgya-] Nârâyaṇa composed his own Vṛitti on the Śrautasûtras. Dr. Bhâṇḍârkar further remarks that among the ancient commentators and writers on Mîmâṁsâ, as well as in ancient inscriptions, the title *svâmin* is common, while it does not occur during the last six centuries. He therefore thinks with Professor Weber that it is a mark of antiquity. With respect to Śabarasvâmin, the most ancient commentator on Mîmâṁsâ, he shows that he cannot be placed later than 400 or 500 A.D., as his Bhâshya was explained by Kumârila, who lived about 700 A.D. He finally conjectures that Bhavasvâmin, Dêvasvâmin and Agnisvâmin flourished about the same time. I can only say that I fully

agree with Dr. Bhâṇḍârkar in thinking that most of the Bhâshyas on the Sûtras belong to a very much higher antiquity than European Sanskṛitists usually assume. With respect to Naidhruva-Nârâyana, the son of Divâkara and author of the *Grihyavṛitti*, and Dêvasvâmin, this may also be proved by means of the *Âśvalâyana-grihyakârikâ* by Bhaṭṭa-Kumârilasvâmin, a copy of which, No. 509, is in Dr. Bhâṇḍarkar's collection of 1883-84. This work, which I know through a MS. of my private collection (now in the I O. Library), frequently quotes the opinions of Nârâyana, of Jayanta, the author of the *Vimalôdaya-mâlâ*, and of the Bhagavadvṛittikâra. In the verses appended to the printed Vṛitti of Nârayaṇa (Calcutta ed., p. 264), it is stated that the Bhâshya of the Gṛihyasûtras was composed by Bhagavat-Dêvasvâmin, and that the Vṛitti was written by his favour, *i. e.* cribbed from the Bhâshya Now it seems to me from the style of the Kârikâs that they really belong, as Dr. Burnell too says in his remarks on the Tanjore copy, to the great Mîmâṁsaka Kumârilabhaṭṭa. Thus we obtain the sequence: Kumârila, *circiter* 700 A.D., quotes Naidhrava-Nârâyana, who in his turn quotes Bhagavat-Dêvasvâmin. The title *bhagavat* given to the latter, indicates that he was in Nârâyaṇa's times a half-mythical personage and lived centuries before him. As Naidhruva-Nârâyana himself cannot be placed later than 600 A.D. Dr. Bhâṇḍârkar's estimate that Dêvasvâmin flourished about 400 or 500 A.D. is very moderate, — in fact too moderate.

In Dr Bhâṇḍârkar's notes on the Śrautasûtras quoted by Trikâṇḍâmaṇḍana, pp. 29-30, the discovery that Upavarsha, the Mîmâṁsaka, wrote a work of this class, is valuable. He probably belongs to the historical times of India, and if his works were recovered, we might get a chance of settling a portion of the chronology of the so-called Vêdic period. The discovery of the existence of a Pâṇinîya-Châraṇa is also interesting, though it could be inferred from the quotations from a lawbook by a Pâṇini. With respect to Laugâkshi, it may be noted that according to Dêvapâla's commentary on his Gṛihyasûtra, it contained 39 Adhyâyas. The Bhâradvâja Śrautasûtra is not so very rare as Dr. Bhâṇḍârkar thinks. There is a copy of nine Praśnas in the Bombay University Library, another in Munich, and a third in Berlin, all three of which are transcripts of the Barôdâ MS. And Dr. Oppert's Catalogue enumerates various MSS. in the Madras Presidency, the original home of the Charana. A portion of the Gṛihyasûtra with the commentary of Kapardisvâmin is in the Elphinstone College Library Collection of 1866-68.

Dr. Bhâṇḍârkar next turns, pp 32-44, to a brief description of the Śrauta rites, interspersed with remarks on their development. His views on the latter show that he may be reckoned as an adherent of the critical and historical school of philology, and is a good deal ahead of most of his compatriots. There is only one point on which I must differ from him. I do not think that the arguments which he brings forward on p. 34, are sufficient to show that Baudhâyana is younger than Bhâradvâja and Âpastamba. There is too distinct a current of tradition, corroborated by much circumstantial evidence, that Baudhâyana, the Pravachanakartâ, wrote the first Sûtra of the Taittirîya school. It is, however, quite a different question if his Śrautasûtras have not been largely added to. This is certainly the case with the Dharma and Gṛihya-sûtras.

In the third class there is a copy of the *Nîla-mata-Purâṇa* or, as Dr. Bhâṇḍârkar prefers to call it, "the Kaśmîramâhâtmya according to Nîlamata," which, he says, is complete. If so, it is a very valuable acquisition, because the copies which I brought from Kaśmîr are, with the exception of that restored by Sâhebrâm, certainly full of lacunæ, especially in the beginning. In this portion occur the statements which Kalhaṇa used for his *Râjataraṁgiṇî*, and it would be well worth the while to print them. I would ask Dr. Bhâṇḍârkar to do this in the Appendix to his next Report. As regards the title, Dr. Bhâṇḍârkar will find one of the reasons why I have called the work a Purâṇa at the end of the extracts in my Kaśmîr Report, p. lx. l. 10. Another reason is that in Kaśmîr, its home, all the Paṇḍits call it a Purâna, not a Mâhâtmya, though, as I have shown at length in my Report, p. 41, its contents are the same as those of a Mâhâtmya. The larger Mâhâtmyas are sometimes, *gauravârtham*, called Purânas; compare *e. g.* the so-called Sthalapurânas of Southern India. Under these circumstances I do not think it necessary to alter the title of the work

Under Dharma also there are some valuable acquisitions, such as a second copy of the Kaśmîr text of Manu (the first being that which I acquired in 1876), two Kâṇḍas of Aparâditya's commentary on Yâjñavalkya, of which the Deccan College has now a fine store, a MS. of the *Madanapârijâta*, of the *Âśvalâyanagṛihyakârikâ* of Bhaṭṭa Kumârilasvâmin, as well as numerous more modern treatises, the dates of which Dr. Bhâṇḍârkar mostly settles very satisfactorily. In connection with the subject I am glad to point out that Mr Śrîdhar R. Bhâṇḍârkar's date for Viśvêśvara exactly agrees with that which I have given at p. cxxv. of the introduction to my translation of Manu on the strength of Dr. Schram's calculations. I took the

verse from Mr. Sarvâdhikârin's Tagore Lectures, but have since verified it, as well as the pedigree of Madanapâla in the copies of the *Madanavinôdanighaṇṭu* preserved in the India Office Library. Visvêśvara's date is of some importance, because his commentary on the *Mitâksharâ* is held to be of authority, and because his patron rescued the *Manubhâshya* of Mêdhâtithi from destruction. The remarks on the *Vivâdârnavabhañjana* have been made before in Dr. Peterson's Second Report, p. 53.

In the next class, — Poems, Plays, and Fables, there are some new anthologies, one of which comes from Kaśmîr, and a new commentary on the *Mahânâṭaka* by Balabhadra. The Vṛittis on Kâlidâsa's and Bhâravi's poems are already represented in the earlier collections, and among them Jônarâja's commentary on the *Kirâtârjunîya*, by five copies which I brought from Kaśmîr. Dr. Bhândârkar shows that Jônarâja wrote this work in Śaka-Saṁvat 1370.

An ancient copy of a portion of the *Kâśikâ-Vṛitti* on Pânini's Sûtras permits Dr Bhândârkar, p. 58, to slightly modify the prevailing opinion as to the share which each of the two joint authors took in its compilation. Jayâditya, it now appears, wrote the notes on Adhyâyas i.-v. and (not i.-iv.) and the remainder belongs to Vâmana. The general results of an elaborate note, pp. 59-60, on the family of Râmachandra, the author of the *Prakriyâkaumudî*, are, that it belonged to the Tailangî subdivision of Brâhmaṇs, and that it counted among its members several writers on the Sâstras. From the copy of the Puna Sanskṛit College Collection it appears that Râmachandra wrote in the middle of the fifteenth century.

Under the heading Kôshas, p. 61ff., Dr. Bhândârkar gives, in connection with the description of a copy of Râyamukuta's *Padachandrikâ*, a list of the authors and works quoted by that voluminous scholiast in his notes on Kâṇḍa i. of the Amarakôsha. This list is further extended to Kâṇḍas ii -iii., on p. 467ff., by Paṇdit Durgâprasâd. It seems to have escaped the notice of Dr. Bhândârkar that the same task had already been done according to three MSS. by Professor Aufrecht in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Vol. XXVIII. pp. 109-121, still more elaborately and on principles which make the verification of the quotations much easier.

In the next section Dr. Bhândârkar discusses the contents of the philosophical works purchased, among which those on Râmânuja's system and on Kaśmîrian Śaivism are particularly interesting Here we have also, pp. 69-74, the nucleus of his new theory on the Bhâgavata sect, which has been set forth more fully in his valuable paper inserted in the *Abhandlungen der Arischen Section des VII. Intern. Orientalisten Congresses*, pp. 101-109. He shows that the Viśishṭa Advaita system of Râmânuja is a somewhat modified and more methodical form of the ancient Bhâgavata, Pâñcharâtra or Sâttvata religion, which is named and described in the *Śântiparvan* of the Mahâbhârata. This creed, which inculcates the worship of the supreme Vâsudêva and teaches the doctrine of *bhakti*, has originally nothing to do with the Vêdas and Upanishads. It arose from the same current of thought from which the Bhagavadgîtâḥ sprang. Its sacred books are the Saṁhitâs of the Nâradapañcharâtra, some of which turned up at Aṇhilvâḍ, while one has been printed and known long ago. Its founder was a Kshatṛiya, like Śâkyamuni-Gôtama and Vardhamâna, the Jñâtṛika who originated the systems known as Buddhism and Jainism. He seems to have been Vâsudêva of the Sâttvata sub-division of the Yâdava tribe. Or it may be that this Vâsudêva was a king of the Sâttvatas, who after his death was deified, that a body of doctrines grew up in connection with his worship, and that the religion spread from his clan to other classes of the Indian people. In its origin this religion must have developed into the Pâñcharâtra system of the Saṁhitâs. Then it was mixed with other elements, indicated by the names of Vishṇu, Nârâyaṇa, Kṛishṇa, Râma, gods and deified heroes, who were identified with Vâsudêva. Hence arose the various forms of modern Vaishṇavism. In order to prove the great age of the original worship of Vâsudêva, Dr. Bhândârkar points to the often-quoted Sûtra of Pâṇini, iv. 3, 98, where the formation of the name of a devotee of Vâsudêva is taught, and to the remarks of Patañjali thereon, who states that the Vâsudêva meant is *tatra-bhagavat*. He further shows that the Pâñcharâtra system was known to Śaṁkarâchârya as well as to Bâṇa, and that one of the Saṁhitâs is quoted by Râmânuja.

I believe that Dr. Bhândârkar is on the right track, and that, if he fully works out his ideas with the help of all available materials, he will be able to offer the outlines of the earlier history of Vaishṇavism. The task is of course a very difficult one. It will require a careful study of the Saṁhitâs, and of their history, and a careful utilization of the hints contained in Brâhmaṇical, Jaina, and Buddhist literature, as well as in the inscriptions.

It will, I firmly believe, eventually appear that both Vaishṇavism and Śaivism, which Dr. Bhândârkar too declares, p. 76, to be perhaps as old as the worship of Vishṇu, are co-eval with even the earlier portions of the so-called Vêdic period.

Already in my discussion of the great Nânâghâṭ inscription of Queen Nâyanikâ, *Arch. Surv. W. India*, Vol. V. p. 74, I have pointed out that the invocation *namô Saṁkaṁsana-Vâsudêvânaṁ Chandasâ[tâ]naṁ* furnishes additional proof for the age of the worship of Krishṇa in India. Of late an apparently still older inscription has been discovered in Râjputânâ and published by Kavirâj Syâmaladâsa and Dr Hoernle in the *Proceedings of the Asiat. Soc. of Bengal*, Vol. VI. p. 77ff., in which "the worship of Bhagavat Saṁkaṁsana and Vâsudeva," and a Vaishṇava temple, are mentioned. This is another valuable piece of evidence for the antiquity of the worship of Vâsudêva. The earliest mention of the Sâttvata sect, known to me, occurs in the Tuśâm rock inscription, *Corp. Inscr. Indic.* Vol. III. p. 270, where an *âryya-Sâttvatta-yôgâchârya* is mentioned; Mr. Fleet assigns it to the end of the fourth or the beginning of the fifth century A.D. Professor Kern, who too is convinced that Vaishṇavism does not date from modern times, states, *Geschichte des Buddhismus*, Vol. I. p. 17, that the Âjîvikas, who existed in Buddha's times, and who received caves from Aśôka, and from his son, Daśaratha, were Brâhmaṇical ascetics worshipping Nârâyaṇa. Dr. Bhâṇḍârkar will, perhaps, be able to say in a future report whether this assertion receives support through the Saṁhitâs of the Pâñcharâtra religion.

No less interesting are Dr. Bhâṇḍârkar's remarks on Kaśmîrian Śaivism, which show that the doctrines of the Spandasûtras, in spite of numerous points of resemblance, yet differ from Sâyana's *Śaivaśâstra*, with which I identified it in my Kaśmîr Report. The system is, it now appears, non-dualistic, and a pure idealism like the Pratyabhijñâdarśana, of which it seems to have been the forerunner. In his notes on its literature, Dr. Bhâṇḍârkar tries to make out that the Spandakârikâs belong, not to Vasugupta, but to his pupil Kallaṭa. As the tradition is conflicting, the point must remain doubtful. With respect to Utpala's *Spandapradîpikâ*, he shows that its author is different from the Utpala who wrote on the Pratyabhijñâ-system. The former was the son of Trivikrama, while the father of the latter was called Udayâkara.

The MSS. on Kaśmîrian Śaivism purchased in 1882-83 are eleven in number, and they are all represented in the earlier parts of the Deccan College collection. But Dr. Bhâṇḍârkar was right in taking them, as they come not from Kaśmîr itself, but from the Pañjâb, where frequently better texts are obtainable than in the valley (see my Kaśmîr Report, p. 83).

In the 13th section there are no works of any great importance. But the extracts from a Kaśmîrian *Khaṇḍakhâdyôdâharaṇa* are interesting, as they furnish new rules for converting Laukika into Śaka years. Their results agree with those obtained by means of the verse given to me by the Kaśmîrian Jôshîs, if the Kali years are considered as *past*, and the Laukika years as *current*. I believe it will be advisable to test these and all other statements regarding the Saptarshi era by calculations of the numerous dates with week days added, which are found in the MSS. of the Deccan College collection and elsewhere. Dr. Kielhorn's articles on the Chêdi and Nêpâl eras show that the labour expended on such calculations is by no means useless.

Under the heading Tântrika literature, p 87, we find twenty works written in the Śâradâ character, more than half of which, as Dr. Bhâṇḍârkar remarks, are not included in my collection of 1875-77. The very clear sketch of the *Śâmbhavadarśana*, pp. 89-90, is interesting and most amusing. One of the aims of the faithful student is, it appears, to imagine that he is a woman. Dr. Bhâṇḍârkar adds — "There is a Śâkta ascetic in a village in the vicinity of Poona, who, I am told, dresses himself like a female."

The purchases in the first sub-division of Class XVII. Digambara literature, amount to about forty, and contain several important novelties, such as the *Niyamasâra* of Kundakundâchârya, one of the ancient teachers of the Nagnâṭas. The *Pravachanasâra* of the same author, which Dr. Bhâṇḍârkar takes to be a new acquisition, is already contained in No. 639 of my Collection of 1875-77. The steady growth of the store of Digambara books in the Bombay collections is most satisfactory. Both Dr. Peterson and Dr. Bhâṇḍârkar have made year by year very important additions, the purchases being chiefly effected at Jaypur and in the Pañjâb. I think it would be advisable if efforts were made to obtain also books from the Southern Marâṭhâ country, Kanara, and the Madras Presidency. The operations will be somewhat more difficult in these districts, but they will eventually yield ample reward, because a very large number of the more ancient Digambara works have been composed in Southern India, and the northern MSS. are transcripts from southern copies written in Kanarese, Telugu, or Grantha characters. Dr. Bhâṇḍârkar's extracts from the Digambara works, which he purchased, pp. 92-126, are most judiciously and carefully made, and furnish much important new information. His analysis of the contents of the *Pravachanasâra*, of Śakalakîrti's *Tattvârthasâradîpikâ*, and of the *Kârttikêyânuprêkshâ* with Śubhachandra's commentary, gives a very clear and intelligible view of the religious teaching of

the Digambaras and of their tradition regarding the Jaina literature; while the extracts from a number of Praśastis furnish a considerable number of new dates and statements regarding the succession of the teachers of the sect. In between we find also other valuable historical and literary notes, such as, pp. 104-105, those on the Paramâra princes of Mâlvâ in the thirteenth century, under whom that most fertile author Âśâdhara wrote his numerous works, and those on the Râshṭrakûṭas Amôghavarsha and Akâlavarsha, p. 121; see also Corrigenda, p. II. It is impossible for me to notice in detail all the important points in this portion of the Report, but I strongly recommend its study to scholars interested in the religious history of India. In connection with his abstracts, Dr. Bhâṇḍârkar gives us also his views on the origin and the history of the Jaina sect. Like Professor Jacobi, myself, and other Sanskritists, he denies, p. 102 and p. 125, that the Jainas are a Buddhist sect, and admits that their founder may have been a contemporary of Śâkyamuni-Gautama. But he holds that Jainism as a system is later than Buddhism, that it was remodelled about the first century of our era, after the men who knew the original doctrines by heart, had died, and that it received a new set of sacred books about the year 139 A.D. He thinks that the sect must have been unimportant up to that period, and adds that this view is corroborated by the scarcity of ancient Jaina inscriptions. It would lead me too far if I were to enter on a discussion of these views and the arguments by which they are supported. I will only say this much, that I am glad to note our agreement as to one of the main points, — the independent origin of the Jaina religion. With respect to the other points, on which I must differ from Dr. Bhâṇḍârkar, I will add that the Aśôka inscriptions, which speak of "countless religious communities consisting of ascetics and householders," mention by name only *three, the Buddhists, the Nigaṁṭhas* or *Jainas*, and the *Âjîvikas*, which therefore must have been those most noteworthy in the 3rd century B.C. and that the Mathurâ inscriptions of the Indo-Scythic period which confirm the Śvêtâmbara (not the Digambara) tradition regarding the old teachers and schools, become every year more numerous. Last year brought us Dr. Burgess's important inscription, dated in the seventh year of Kanishka; this year Dr. Führer has unearthed four very valuable documents of the same period. Among the thirty-seven Śvêtâmbara MSS. purchased in 1883-84, there does not seem to be anything new or very important. In making his extracts, pp. 144-155, from Dharmasâgara's *Pravachanaparîkshâ* or *Kupakshakauśikâditya*, Dr. Bhâṇḍârkar seems to have overlooked that Professor Weber has published an elaborate treatise on the same work in the Transactions of the Berlin Academy. A great portion of the extracts, p. 138 ff., from Samayasundara's commentary on the Kalpasutra had already been given by Professor Jacobi in the notes to his edition of the Kalpasûtra.

The concluding pages of the Second Report are directed against a remark which I made in my review on Dr. Bhâṇḍârkar's First Report, *ante*, Vol. XIV. p. 62. I there pointed out that it was not safe to refer every date in the MSS. to which the word Saṁvat is prefixed to the Vikrama era, because at least some cases occurred in which the word referred to the Śaka era, and I gave two instances to the point. Dr. Bhâṇḍârkar answers that the meaning of the word Saṁvat admits of no dispute, and during the last five centuries has always been used to denote the Vikrama era. He maintains that, if the usual interpretation of the word Saṁvat leads to wrong historical results, the cause must be a mistake of the writer, and he suggests that the writer may have copied a real old Saṁvat date from his original, and have added some historical note regarding his own time, or that he may have put in a wrong date by a slip of the pen. With respect to one of my cases, that of the MS. of the Idar copy of the Mahâbhâshya, he thinks that it will not do to take Saṁvat 1514 as equivalent to 1592 A.D., because Râô Nârâyaṇadâsa lost his throne in 1576, and Mr. K. Forbes immediately after speaks of his successor Vîramadêva. Dr. Bhâṇḍarkar then goes on to prove his main point by giving a number of Saṁvat, *i.e.* Vikrama-Saṁvat dates which in MSS. occur together with Śaka dates, and by quoting a passage from a commentary on the *Bhâsvatîkaraṇa*, composed in Śaka-Saṁvat 1577, where the author declares that the era of Vikramâditya bears the name Saṁvat.

The question whether particular dates in the MSS. to which the word Saṁvat is prefixed, do refer to the Śaka era, cannot, it seems to me, be decided on general grounds, but only on the merits of each single case. I therefore deal first with Dr. Bhâṇḍârkar's objections to my two cases and with his attempts at explaining them in a manner differing from mine. As regards the difficulty about Râô Nârâyaṇadâsa II.,[1] the fuller informa-

[1] As the *Gazetteer*, *loc. cit.* pp. 402-403, shows, there was an earlier Râô Nârâyaṇadâsa I., who began to rule in 1428 A.D. He died (the date is not mentioned), before 1445 A.D., in which year Râô Bhân was on the throne. He cannot be meant in the colophon of the MS. of the Bhâshya, as its dates, if referred to the Vikrama era, would be equivalent to 1455-56 and 1456-57 A.D.

tion in the *Bombay Gazetteer*, Vol. V p. 404, shows that he was conquered by Akbar in 1576 A.D. and that his capital fell into the hands of his foes. But the *Gazetteer* adds:—"Following his usual policy, Akbar, asking for no more than an admission of his supremacy, restored the Râo to his state, and made him commander of 2000 infantry and 500 cavalry." His reign did, therefore, not come to an end in 1576, and there is no reason why he may not have been alive and ruler of Iḍar in 1592. Unfortunately the *Gazetteer* does not give the date of the beginning of his successor's reign, and I have no means to supply the omission. As regards the suggestion that the writer may have put in an older Saṁvat date and have added an historical note referring to his own time, that is, in my opinion, very improbable. For the fact that an historical note is given, shows that the man did not work mechanically, but did think about the date, and it is hence not likely that he made so absurd a mistake. It is, however, unnecessary to continue this discussion of the probabilities, as there is another case in which no doubt or other explanation than that given by me is possible. This is the date of the oldest MS. of the *Gaṇaratnamahôdadhi*, see Professor Eggeling's edition, p. v. Its colophon runs as follows: *saṁvak* (i. e. *saṁvat*) 1151 *virôdhî*-(i. e. *virodhi*)-*saṁvatsarê kârttika vadi* (i. e. *badi*) 5 *budhê*. That this is a date of the Śaka-Saṁvat is proved, as Professor Eggeling has first stated, by the mention of the Virôdhi *saṁvatsara* of the Sixty-Year Cycle, which corresponds only to Śaka 1151, according to the southern luni-solar system. It is further proved by Dr. Schram's calculation of the *tithi* and of the week-day, the whole being equivalent to 7 Nov. 1229 A.D. which was a Wednesday. In this case the figures of the date cannot have been copied from an older MS. dated Vikrama-Saṁvat 1151, because the *Gaṇaratnamahôdadhi* was composed when 1197 years of that era had elapsed (Eggeling, *loc. cit* p. viii.). Nor is an error of the copyist in the figures possible, because the details agree accurately with the requirements of the Śaka era. The fact that this writer uses *Saṁvat*, or to be quite exact *Saṁvak*, for *Śakakâlê* or *Śakasaṁvat*, is therefore indisputable, and it is very remarkable, because Colonel Tod obtained this MS. from one of the Jaina libraries of Râjputânâ. The Jaina scribes have since even earlier times than the thirteenth century A.D. very frequently and as a rule used Saṁvat for the era of Vikramâditya, and this era alone has been the official and the popular one in Râjputânâ as well as in Gujarât, at least since the tenth century. Yet we have here an indisputable deviation from an otherwise hard and fast rule. Whatever the explanation may be, the fact, it seems to me, makes it advisable to be cautious with Saṁvat dates, even if they occur in MSS. coming from districts where the term Saṁvat is usually understood to denote the era of 58 B.C. Dr. Bhâṇḍârkar's assertion that the term Saṁvat is used in the present day and has been used since some centuries for the Vikrama era is, with certain restrictions, perfectly correct. The restrictions are that the conventional use of the term does not extend to Kaśmîr and the adjacent Hill-states of the Pañjâb nor to Nêpâl. In Kaśmîr and the hill territory Saṁvat still refers as a rule to the Saptarshi era or Lôkakâla, and in Nêpâl to the era of A.D. 878-9. In the other parts of India of which I have personal knowledge, the majority of the Paṇḍits and Jôshîs would unhesitatingly make the same remark about Samvat which, as Dr. Bhâṇḍârkar shows, a commentator of the *Bhâsvatîkarana* has put down in writing. This point I have not disputed and do not dispute. What I mean to say is that in spite of this state of things, there are cases in which the writers of MSS. have used Saṁvat for Śaka-Saṁvat, and that it is advisable to make certain of the meaning of Saṁvat in all cases where it is worth the while and possible to do so. For as long as these apparent counter-instances are not removed, the popular usage creates only a strong presumption, not an absolute certainty, that in each given case a Saṁvat date is a Vikrama-Saṁvat date. If Dr. Bhâṇḍârkar succeeds in removing them, I shall be glad of his success, as he will have eliminated one of the many elements of uncertainty which have to be taken into account by those dealing with Hindu dates.

In conclusion, I cannot but give expression to my conviction that Dr. Bhâṇḍârkar has again proved by his Second Report how eminently useful the search for Sanskrit MSS. may be made for Oriental philology, and that he is entitled to the gratitude of all his fellow-workers for his patient industry and for the ability with which he has utilized his materials. I would add the request that his Third Report may not be delayed too long, and that his promise to issue preliminary annual lists of his purchases may be kept. I would also ask both him and Dr. Peterson to extend their operations to the South of India, at least by procuring MSS. from the Madras Presidency. Dr. Oppert's Catalogue shows that many valuable works not yet represented in the Deccan College collection, and probably not obtainable in the Bombay Presidency, are extant in Madras; and in Bombay agents are available to whom, it seems, *na kiṁchid agamyam*.

G. BÜHLER.

Vienna, 20th February, 1889.